



Viri Seraphici Joannis Donne Qua-  
 dragonarij Effigies vera, Qui post  
 eam aetatem Sacris initiatus Ec-  
 clesia S<sup>ti</sup> Pauli Decanus obiit.

Ano Dom 1631<sup>o</sup>  
 Etatis sua 59<sup>o</sup>

Lombart/Sculpit/Alondre





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THE  
L I V E S

Of { Dr. *John Donne,*  
Sir *Henry Wotton,*  
Mr. *Richard Hooker,*  
Mr. *George Herbert.*

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Written by I Z A A K W A L T O N.

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To which are added some Letters written by  
Mr. *George Herbert*, at his being in *Cam-*  
*bridge* : with others to his Mother, the  
Lady *Magdalen Herbert*, written by *John*  
*Donne*, afterwards Dean of *St. Pauls*.

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Ecclef. 44. 7.

*These were honourable men in their Generations.*

---

L O N D O N,

Printed by *The Newcomb* for *Richard Marriott*.  
Sold by most Book sellers, 1678.

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To the Right Honorable  
And  
Reverend Father in GOD  
**G E O R G E**  
*Lord Bishop of Winchester, and  
Prelate of the most noble Order  
of the Garter.*

My Lord,



*Did some years  
past, present you  
with a plain rela-  
tion of the life  
of Mr Richard  
Hooker, that humble man, to  
whose memory, Princes and the  
most learned of this Nation have*

*A 3*

*paid*

## The Epistle

*paid a reverence at the mention of his name ---- And, now with Mr. Hookers I present you also, the life of that pattern of primitive piety, Mr. George Herbert; and, with his, the life of Doctor Donne, and your friend Sir Henry Wotton, all reprinted.-- The two first were written under your roof: for which reason, if they were worth it, you might justly challenge a Dedication. And indeed, so you might of Doctor Donnes, and Sir Henry Wottons: because, if I had been fit for this Undertaking, it would not have been by acquir'd Learning or Study, but by the advantage of forty years friendship,*  
*and*

## Dedictory.

and thereby the hearing of and  
discoursing with your Lordship,  
which hath inabled me to make the  
relation of these Lives passable in  
an eloquent and captious age.

And indeed, my Lord, though,  
these relations be well-meant Sa-  
crifices to the Memory of these  
Worthy men: yet, I have so little  
Confidence in my performance, that  
I beg pardon for superscribing  
your name to them; And, desire  
all that know your Lordship, to ap-  
prehend this not as a Dedication.  
(at least, by which you receive any  
addition of honour;) but rather,  
as an humble, and a more publick

The Epistle, &c.

acknowledgment of your long continued: and, your now daily Favours of

*My Lord*

Your most affectionate

and

most humble Servant

*Izaak Walton.*



## To the Reader.

**T**Hough, the several Introductions to these several Lives, have partly declared the reasons how, and why I undertook them: yet, since they are come to be review'd, and, augmented, and reprinted: and, the four are become one Book; I desire leave to inform you that shall become my Reader, that when I look back upon my mean abilities, 'tis not without some little wonder at my self, that I am come to be publickly in print. And, though I have in those Introductions declar'd some of the accidental reasons: yet, let me add this to what is there said: that, by my undertaking to collect some notes for Sir Henry Wottons writing the life of Doctor Donne, and Sir Henry's dying before he perform'd it, I became like those that enter easily



## The Epistle

*casily into a Law-sute, or a quarrel, and having begun, cannot make a fair retreat and be quiet, when they desire it. And really, after such a manner, I became engag'd, into a necessity of writing the life of Doctor Donne: Contrary, to my first Intentions. And that begot a like necessity of writing the life of his and my honoured friend, Sir Henry Wotton.*

*And, having writ these two lizes; I lay quiet twenty years, without a thought of either troubling my self or others, by any new ingagement in this kind. But, about that time, Doct. Ga. (then Lo. B. of Exeter) publisht the Life of Mr. Ric. Hooker, (so he called it) with so many dangerous mistakes, both of him and his Books: that discoursing of them with his Grace, Gilbert that now is Lord Arch bishop of Canterbury, he injoyned me to examine some Circumstances, and then rectifie the Bishops mistakes, by giving the World a truer account of Mr. Hooker and his Books;*  
*and*

to the Reader.

and I know I have done so. And, indeed, till his Grace had laid this injunction upon me, I could not admit a thought of any fitness in me to undertake it: but when he had twice injoynd me to it, I then trusted his judgment, and submitted to his Commands; considering that if I did not, I could not forbear accusing myself of disobedience: And, indeed of Ingratitude for his many favours. Thus I became engaged into the third Life.

For the life of Mr. George Herbert, I profess it to be a Free-will-offering, and writ, chiefly to please myself: but not without some respect to posterity, for though he was not a man that the next age can forget, yet many of his particular acts and vertues might have been neglected, or lost, if I had not collected and presented them to the Imitation of those that shall succeed us: for I conceive writing to be both a safer and truer preserver of mens Vertuous actions, then

## The Epistle

then tradition. I am to tell the Reader, that though this life of Mr. Herbert was not by me writ in haste, yet, I intended it a Review, before it should be made publick: but, that was not allowed me, by reason of my absence from London when 'twas printing; so that the Reader may finde in it, some double expressions, and some not very proper, and some that might have been contracted, and, some faults that are not justly chargeable upon me but the Printer: and yet I hope none so great, as may not by this Confession purchase pardon, from a good natur'd Reader.

And now, I wish that as Josephus (that learned Jew) and others, so these men had also writ their own lives: and since 'tis not the fashion of these times; that their friends would do it for them, before delays make it too difficult. And I desire this the more: because 'tis an honour due to the dead, and a debt due to those that shall live, and succeed us.

For

## To the Reader.

For when the next age shall (as this do's)  
admire the Learning and clear Reason  
which Doctor Sanderfon (the late Bi-  
shop of Lincoln) hath demonstrated in  
his Sermons and other writings, who,  
if they love vertue, would not rejoyce  
to know that this good man was as re-  
markable for the meekness and inno-  
cence of his life, as for his great learn-  
ing; and as remarkable for his Forti-  
tude, in his long and patient suffering  
(under them, that then call'd themselves  
the Godly Party) for that Doctrine,  
which he had preach'd and printed, in  
the happy daies of the Nations and the  
Churches peace? And, who would not be  
content to have the like account of Do-  
ctor Field, and others of noted learning?  
And though I cannot hope, that my ex-  
ample or reason can perswade to this:  
yet, I please my self, that I shall con-  
clude my Preface, with wishing that it  
were so.

J. W.

# ERRATA

If these mistakes (which spoil the sence) be first corrected by the Reader, he will do me some, and himself a greater Courtesy.

**Doct. Donne.**

Pag. 29. lin. 15. r. perform  
30. l. 24. r. do'st  
32. l. 2. r. fortune  
63. l. 12. r. Dore

**In Sir H. Wotton.**

29. l. 10. r. samd  
35. l. 9. as well  
37. l. 12. dele Mr. Bedell  
38. l. 17. dele mis-  
41. l. 8. r. delivery  
45. l. 5. r. mons  
47. l. 19. r. Syphon  
53. l. 7. r. against  
56. l. 24. r. Elegy  
75. l. 19. r. theso.

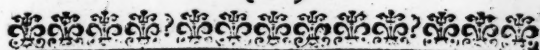
**In Mr. Hooker.**

25. l. 4. r. assiduous: still  
42. l. 7. r. God and so  
42. l. 11. r. and in wicked  
42. l. 15. dele (it)  
56. l. 20. r. answers.

These must be thus corrected, or that Paragraph will not be sence.

**In George Herbert.**

14. l. 4. r. his  
24. dele of  
32. l. 22. r. Parish Church  
33. l. 16. r. she  
34. l. 4. dele at  
49. l. 10. r. wants it  
63. l. 24. dele too  
65. l. 24. r. spirits and  
72. l. 3. r. for the  
80. l. 1. r. to their.



*The Copy of a Letter writ to  
Mr. Isaac Walton, by Doctor  
King Lord Bishop of Chi-  
chester.*

*Honest Isaac,*



Hough a Familiarity of more  
then Forty years continuance,  
and the constant experience  
of your Love even in the  
worst times, be sufficient to  
indear our Friendship; yet, I  
must confess my Affection much improved, not  
onely by Evidences of private Respect to many  
that know and love you, but by your new De-  
monstration of a publick Spirit, testified in a di-  
ligent, true, and useful Collection of so many  
Material Passages as you have now afforded me  
in the Life of Venerable Mr. *Hooker*, of which,  
since desired by such a Friend as your self, I  
shall not deny to give the Testimony of what  
I know concerning him and his learned Books:  
but shall first here take a fair occasion to tell  
you, that you have been happy in choosing to  
write the Lives of three such Persons; as Po-  
sterity hath just cause to honour; which they  
will do the more for the true Relation of them

B

by

by your happy Pen ; of all which I shall give you my unfeigned Censure,

I shall begin with my most dear and incomparable Friend Dr. *Donne*, late Dean of St. *Pauls* Church, who not onely trusted me as his Executor, but three days before his death delivered into my hands those excellent Sermons of his now made publick: professing before Dr. *Winniff*, Dr. *Monford*, and, I think, your self then present at his bed side, that it was by my restless importunity, that he had prepared them for the Press ; together with which (as his best Legacy) he gave me all his Sermon-Notes, and his other Papers, containing an Extract of near Fifteen hundred Authours. How these were got out of my hands, you, who were the Messenger for them, and how lost both to me and your self, is not now seasonable to complain: but, since they did miscarry, I am glad that the general Demonstration of his Worth was so fairly preserved, and represented to the World by your Pen in the History of his Life ; indeed so well, that beside others, the best Critick of our later time (Mr. *John Hales* of *Eaton* Colledge) affirm'd to me, *He had not seen a Life written with more advantage to the Subject, or more reputation to the Writer, then that of Dr. Donnes.*

After the performance of this task for Dr. *Donne*, you undertook the like office for our Friend Sir *Henry Wotton*: betwixt which two there

there was a Friendship begun in *Oxford*, continued in their various Travels, and more confirmed in the religious Friendship of Age: and doubtless this excellent Person had writ the Life of Dr. *Donne*, if Death had not prevented him; by which means his and your Pre-collections for that Work fell to the happy Mintage of your Pen: a Work which you would have declined, if imperious Persuasions had not been stronger then your modest Resolutions against it. And I am thus far glad, that the first Life was so imposed upon you, because it gave an unavoidable Cause of Writing the second; if not: 'tis too probable, we had wanted both, which had been a prejudice to all Lovers of Honour and ingenious Learning. And let me not leave my Friend Sir *Henry* without this Testimony added to yours; That he was a Man of as Florid a Wit and as Elegant a Pen, as any former (or ours which in that kind is a most excellent) Age hath ever produced.

And now having made this voluntary Observation of our two deceased Friends, I proceed to satisfy your desire concerning what I know and believe of the ever-memorable Mr. *Hooker*, who was *Schismaticorum Malleus*, so great a Champion for the Church of *Englands* Rights against the Factioned Torrent of Separatists, that then ran high against Church-Discipline: and in his unanswerable Books continues to be so against the unquiet Disciples of their Schism,



which now under other Names still carry on their Design; and, who (as the proper Heirs of Irrational Zeal) would again rake into the scarce closed Wounds of a newly bleeding State and Church.

And first, though I dare not say that I knew Mr. *Hooker*; yet, as our Ecclesiastical History reports to the honour of S. *Ignatius*, that he lived in the time of St. *John*, and had seen him in his Childhood; so, I also joy that in my Minority I have often seen Mr. *Hooker* with my Father, who was then Bishop of *London*, from whom, and others, at that time, I have heard most of the material passages which you relate in the History of his Life, and from my Father received such a Character of his *Learning*, *Humility*, and other Virtues, that like Jewels of unvaluable price, they still cast such a lustre as Envy or the Rust of Time shall never darken.

From my Father I have also heard all the Circumstances of the Plot to defame him; and how Sir *Edwin Sandys* outwitted his Accusers, and gained their Confession; and I could give an account of each particular of that Plot, but that I judge it fitter to be forgotten, and rot in the same grave with the malicious Authors.

I may not omit to declare, that my Fathers Knowledge of Mr. *Hooker* was occasioned by the Learned Dr. *John Spencer*, who after the Death of Mr. *Hooker* was so careful to preserve his unvaluable Sixth, Seventh, and Eighth Books

Books of *ECCLESIASTICAL POLITY*, and his other Writings, that he procured *Henry Jackson*, then of *Corpus Christi* Colledge, to transcribe for him all Mr. *Hookers* remaining written Papers, many of which were imperfect, for his Study had been rifled, or worse used, by Mr *Chark*, and another, of Principles too like his: but, these Papers were endeavored to be completed by his dear friend Dr. *Spencer*. who bequeathed them as a precious Legacy to my Father, after whose Death they rested in my hand, till Dr. *Abbot*, then Archbishop of *Canterbury*, commanded them out of my custody, by authorizing Dr. *John Barkeham* to require, and bring them to him to his Palace in *Lambeth*; at which time, I have heard, they were put into the Bishops Library, and that they remained there till the Martyrdom of Archbishop *Laud*; and, were then by the Brethren of that Faction given with all the Library to *Hugh Peters*, as a Reward for his remarkable Service in those sad times of the Churches Confusion; and though they could hardly fall into a fouler hand; yet there wanted not other Endeavours to corrupt and make them speak that Language for which the Faction then fought, which, indeed was *To subject the Sovereign Power to the People.*

But I need not strive to vindicate Mr. *Hooker* in this particular, his known Loyalty to his Prince whilst he lived, the Sorrow expressed

by King *James* at his Death, the Value our late Sovereign (of ever-blessed Memory) put upon his Works, and now, the singular Character of his Worth by you given in the passages of his Life, especially in your *Appendix* to it, do sufficiently clear him from that Imputation: and I am glad you mention how much value *Thomas Stapleton*, *Pope Clement* the VIII. and other Eminent men of the Romish Perswasion, have put upon his Books: having been told the same in my Youth by Persons of worth that have travelled *Italy*.

Lastly, I must again congratulate this Undertaking of yours, as now more proper to you than any other person, by reason of your long Knowledge and Alliance to the worthy Family of the *Cranmers*, (my old Friends also) who have been men of noted Wisdom, especially *Mr. George Cranmer*, whose Prudence added to that of *Sir Edwin Sandys*, proved very useful in the Completing of *Mr. Hookers* matchless Books; one of their Letters I herewith send you, to make use of, if you think fit. And let me say further; you merit much from many of *Mr. Hookers* best Friends then living, namely, from the ever renowned Archbishop *Whitgift*, of whose incomparable Worth, with the Character of the Times, you have given us a more short and significant Account than I have received from any other Pen. You have done much for *Sir Henry Savile*, his Contemporary

porary and familiar Friend; amongst the surviving Monuments of whose Learning (give me leave to tell you so) two are omitted, his Edition of *Euclid* but especially his Translation of *King James his Apology for the Oath of Allegiance* into elegant Latine; which flying in that dress as far as *Rome*, was by the Pope and Conclave sent to *Salamanca* unto *Franciscus Suarez*, (then residing there as President of that Colledge) with a Command to answer it. When he had perfected the Work, which he calls *Defensio Fidei Catholica*, it was transmitted to *Rome* for a view of the Inquisitors; who according to their custom blotted out what they pleased, and (as Mr. *Hooker* hath been used since his Death) added whatsoever might advance the Popes Supremacy, or carry on their own Interest, commonly coupling *Deponere & Occidere*, the Deposing and Killing of Princes; which cruel and unchristian Language Mr. *John Saltkel*, his *Amanuensis*, when he wrote at *Salamanca*, (but since a Convert, living long in my Fathers house) often professed, the good Old man (whose Piety and Charity Mr. *Saltkel* magnified much) not onely disavowed, but detested. Not to trouble you further; your Reader (if according to your desire, my Approbation of your Work carries any weight) will here find many just Reasons to thank you for it;

( 8 )

and for this Circumstance here mentioned  
(not known to many) may happily apprehend  
one to thank him, who heartily wishes  
your happiness, and is unfaindly,

Chichester,  
Novem. 17.  
1664.

Sir,

*Your ever-faithful and*

*affectionate old Friend*

Henry Chichester.



THE  
L I F E  
OF  
D<sup>r</sup> JOHN DONNE,  
late Dean of S<sup>t</sup> Paul's Church,  
L O N D O N.

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The Introduction.

**I**F that great Master of Language and Art,  
Sir Henry Wotton, the late Provost of  
Eaton Colledge, had liv'd to see the Publi-  
cation of these Sermons, he had presented the  
World with the Authors Life exactly written;  
And, 'twas pity he did not; for it was a work wor-  
thy his undertaking, and he fit to undertake it:  
betwixt whom, and the Author, there was so mn-  
tual a knowledge, and such a friendship contracted  
in their Youth, as nothing but death could force  
a separation. And though their bodies were di-  
vided, their affections were not: for, that learned  
Knight's love followed his Friends fame beyond  
death

death and the forgetful grave; which he testified by intreating me, whom he acquainted with his design, to inquire of some particulars that concern'd it; not doubting but my knowledge of the Author, and love to his memory, might make my diligence useful: I did most gladly undertake the employment, and continued it with great content 'till I had made my Collection ready to be augmented and compleated by his curious Pen: but then, Death prevented his intentions.

When I heard that sad news, and heard also that these Sermons were to be printed, and want the Authors Life, which I thought to be very remarkable: Indignation or grief (indeed I know not which) transported me so far, that I reviewed my forsaken Collections, and resolv'd the World should see the best plain Picture of the Authors Life that my artless Pensil, guided by the hand of truth, could present to it.

And, if I shall now be demanded as once Pompey's poor bondman was, " ( The grateful  
 " wretch had been left alone on the Sea-shore,  
 " with the forsaken dead body of his once glorious  
 " lord and master: and, was then gathering the  
 " scatter'd pieces of an old broken boat to make a  
 " funeral pile to burn it (which was the custom  
 " of the Romans;) who art thou that alone  
 hast the honour to bury the body of Pompey the great? so, who I am that do thus officiously set the Authors memorie on fire? I hope the question will prove to have in it more of wonder then disdain;

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dain; But wonder indeed the Reader may, that I who profess my self artless should presume with my faint light to shew forth his Life whose very name makes it illustrious! but be this to the disadvantage of the person represented: Certain I am, it is to the advantage of the beholder, who shall here see the Authors Picture in a natural dress, which ought to beget faith in what is spoken: for, he that wants skill to deceive may safely be trusted.

And if the Authors glorious spirit, which now is in Heaven, can have the leisure to look down and see me, the poorest, the meanest of all his friends, in the midst of this officious dutie, confident I am that he will not disdain this well-meant sacrifice to his memory: for, whilst his Conversation made me and many others happy below, I know his Humility and Gentleness was then eminent; and, I have heard Divines say, those Vertues that were but sparks upon Earth, become great and glorious flames in Heaven.

Before I proceed further, I am to intreat the Reader to take notice, that when Doctor Donn's Sermons were first printed, this was then my excuse for daring to write his life; and, I dare not now appear without it,

The



## The Life.



After *John Donne* was born in *London*, of good and vertuous Parents : and, though his own Learning and other multiplyed merits may justly appear sufficient to dignifie both Himself and his Posteritie :

yet, the Reader may be pleased to know, that his Father was masculinely and lineally descended from a very antient Family in *Wales*, where many of his name now live, that deserve and have great reputation in that Countrey.

By his Mother he was descended of the Family of the famous and learned Sir *Tho. Moor*, sometime Lord *Chancellor* of *England*: as also, from that worthy and laborious *Judge Rastall*, who left Posterity the vast Statutes of the Law of this Nation most exactly abridged.

He had his first breeding in his Fathers house, where a private Tutor had the care of him, until the ninth year of his age; and, in his tenth year was sent to the University of *Oxford*, having at that time a good command both of the French and Latine Tongue. This and some other of his remarkable Abilities, made

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made one give this censure of him, *That this age had brought forth another Picus Mirandula;* of whom Story sayes, *That he was rather born than made wise by study.*

There he remained in *Hart-Hall*, having for the advancement of his studies Tutors of several Sciences to attend and instruct him, till time made him capable, and his learning expressed in publick exercises declared him worthy to receive his first degree in the Schools, which he forbore by advice from his friends, who being for their Religion of the Romish perswasion, were *conscionably* averse to some parts of the Oath that is always tendered at those times; and, not to be refused by those that expect the titular honour of their studies.

About the fourteenth year of his age he was transplanted from *Oxford* to *Cambridge*; where, that he might receive nourishment from both Soils, he staid till his seventeenth year; all which time he was a most laborious Student, often changing his studies, but endeavouring to take no degree, for the reasons formerly mentioned.

About the seventeenth year of his age, he was removed to *London*, and then admitted into *Lincolns-Inne*, with an intent to study the *Law*; where he gave great testimonies of his Wit, his Learning, and of his Improvement in that profession: which never served him for  
other

other use than an Ornament and Self-satisfaction.

His Father died before his admission into this Society; and being a Merchant left him his portion in money (it was 3000 l.) His Mother and those to whose care he was committed, were watchful to improve his knowledge, and to that end appointed him Tutors in the *Mathematicks*, and all the *Liberal Sciences*, to attend him. But with these Arts they were advised to instil particular Principles of the *Romish Church*, of which those Tutors profest (though secretly) themselves to be members.

They had almost obliged him to their faith; having for their advantage (besides many opportunities) the example of his dear and pious Parents, which was a most powerful perswasion, and did work much upon him, as he professeth in his Preface to his *Pseudo-Martyr*; a Book of which the Reader shall have some account in what follows.

He was now entered into the eighteenth year of his age, and at that time had betrothed himself to no Religion that might give him any other denomination than a Christian. And Reason and Piety had both perswaded him that there could be no such sin as Schisme, if an adherence to some visible Church were not necessary.

He did therefore at his entrance into the nineteenth year of his age (though his youth and

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and strength then promised him a long life) yet being unresolved in his Religion, he thought it necessary to rectifie all scruples that concerned that: and therefore waving the Law, and betrothing himself to no Art or Profession, that might justly denominate him; he began to survey the Body of Divinity, as it was then controverted betwixt the *Reformed* and the *Roman Church*. And as Gods blessed Spirit did then awaken him to the search, and in that industry did never forsake him, (they be his own words \*) so he calls the same holy Spirit to witness this Protestation: that, in that disquisition and search, he proceeded with humility and diffidence in himself; and, by that which he took to be the safest way; namely, frequent Prayers, and an indifferent affection to both parties; and indeed truth had too much light about her to be hid from so sharp an Inquirer, and he had too much ingenuity not to acknowledge he had found her.

\* In his  
Preface to  
*Pseudo-*  
*Martyr*.

Being to undertake this search, he believed the *Cardinal Bellarmine* to be the best defender of the *Roman cause*, and therefore betook himself to the examination of his Reasons. The Cause was weighty, and wilful delays had been inexcusable both towards God and his own Conscience; he therefore proceeded in this search with all moderate haste, and before the twentieth year of his age, did shew the then *Dean of Gloucester* (whose name  
my

my memory hath now lost) all the Cardinals works marked with many weighty observations under his own hand; which works were bequeathed by him at his death as a Legacy to a most dear Friend.

The year following he resolved to travel; and the Earl of *Essex* going first the *Cales*, and after the *Island voyages*, he took the advantage of those opportunities, waited upon his Lordship, and was an eye-witness of those happy and unhappy employments.

But he returned not back into *England*, till he had staid some years first in *Italy*, and then in *Spain*, where he made many useful observations of those Countreys, their Laws and manner of Government, and returned perfect in their Languages.

The time that he spent in *Spain* was at his first going into *Italy* designed for travelling the *Holy Land*, and for viewing *Jerusalem* and the Sepulchre of our Saviour. But at his being in the furthest parts of *Italy*, the disappointment of Company, or of a safe Convoy, or the uncertainty of returns for Money into those remote parts, denied him that happiness which he did often occasionally mention with a deplo-  
ration.

Not long after his return into *England*, that exemplary Pattern of Gravity and Wisdom, the Lord *Elsemore*, then Keeper of the Great Seal, and Lord Chancellor of *England*, taking  
notice

notice of his Learning, Languages, and other Abilities, and much affecting his Person and Condition, took him to be his chief Secretary; supposing and intending it to be an Introduction to some more weighty Employment in the State; for which, his Lordship did often protest, he thought him very fit.

Nor did his Lordship in this time of Master *Donne's* attendance upon him, account him to be so much his Servant, as to forget he was his Friend; and to testifie it, did always use him with much courtesie, appointing him a place at his own Table, to which he esteemed his Company and Discourse a great Ornament.

He continued that employment for the space of five years, being daily useful, and not mercenary to his Friends. During which time he (I dare not say unhappily) fell into such a liking, as (with her approbation) increased into a love with a young Gentlewoman that lived in that Family, who was Niece to the Lady *Elsemore*, and daughter to Sir *George Moor*, then Chancellor of the Garter and Lieutenant of the Tower.

Sir *George* had some intimation of it, and knowing prevention to be a great part of wisdom, did therefore remove her with much haste from that to his own house at *Lothesley*, in the County of *Surry*; but too late, by reason of some faithful promises which were so

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interchangeably passed, as never to be violated by either party.

These promises were onely known to themselves, and the friends of both parties used much diligence, and many arguments to kill or cool their affections to each other: but in vain for, love is a flattering mischief, that hath denyed aged and wise men a foresight of those evils that too often prove to be the children of that blind father; a passion that carries us to commit *Errors* with as much ease as whirlwinds remove feathers, and begets in us an unwearied industry to the attainment of what we desire. And such an Industry did, notwithstanding much watchfulness against it, bring them secretly together (I forbear to tell how) and to a marriage too without the allowance of those friends, whose approbation always was and ever will be necessary to make even virtuous love become lawful.

And that the knowledge of their marriage might not fall, like an unexpected tempest, on those that were unwilling to have it so; but that preapprehensions might make it the less enormous, it was purposely whispered into the ears of many that it was so, yet by none that could attest it. But to put a period to the jealousies of Sir *George*, (Doubt often begetting more restless thoughts than the certain knowledge of what we fear) the news was in favour to Mr. *Donne*, and with his allowance, made

made known to *Sir George*, by his honorable friend and neighbour *Henry Earl of Northumberland*: but it was to *Sir George* so immeasurably unwelcome, and so transported him, that as though his passion of anger and inconsideration might exceed theirs of love and error, he presently engaged his Sister the Lady *Elsemere*, to joyn with him to procure her Lord to discharge *Mr. Donne* of the place he held under his Lordship. This request was followed with violence; and though *Sir George* were remembred, that Errors might be overpunished, and desired therefore to forbear till second considerations might clear some scruples, yet he became restless until his suit was granted, and the punishment executed. And though the *Lord Chancellor* did not at *Mr. Donnes* dismissal, give him such a Commendation as the great Emperour *Charles* the fifth, did of his Secretary *Eraſo*, when he presented him to his Son and Successor *Philip* the Second; saying, *That in his Eraſo, he gave to him a greater gift then all his Estate, and all the Kingdomes which he then resigned to him: yet he said, He parted with a Friend, and such a Secretary as was fitter to serve a King then a Subject.*

And yet this Physick of *Mr. Donnes* dismissal was not strong enough to purge out all *Sir George*'s choler, for he was not satisfied till *Mr. Donne* and his sometime Compupil



## The Life of John Donne,

in *Cambridge* that married him, namely, *Samuel Brook* (who was after Doctor in Divinity, and Master of Trinity Colledge) and his brother *Mr. Christopher Brook*, sometime *Mr. Donnes* Chamber-fellow in *Lincolns Inn*, who gave *Mr. Donne* his Wife, and witnessed the marriage, were all committed, and to three severall prisons.

*Mr. Donne* was first enlarged, who neither gave rest to his body or brain, nor to any friend in whom he might hope to have an interest, untill he had procured an enlargement for his two imprisoned friends.

He was now at liberty, but his dayes were still cloudy: and being past these troubles, others did still multiply upon him; for his wife was (to her extreme sorrow) detained from him; and though with *Jacob* he endured not an hard service for her, yet he lost a good one, and was forced to make good his title to her, and to get possession of her by a long and restless suit in Law; which proved troublesome and chargeable to him, whose youth, and travel, and needless bounty, had brought his estate into a narrow compass.

It is observed, and most truly, that silence and submission are charming qualities, and work most upon passionate men; and it proved so with *Sir George*; for these and a general report of *Mr. Donnes* merits, together with his winning behaviour, (which when it would  
intice,

intice, had a strange kind of elegant irresistible art ) these and time had so dispassionated Sir George, that as the world had approved his Daughters choice, so he also could not but see a more then ordinary merit in his new son; and this at last melted him into so much remorse (for Love and Anger are so like Agues, as to have hot and cold fits; and love in Parents, though it may be quenched, yet is easily rekindled, and expires not, till death denies mankind a natural heat) that he labored his Sons restauration to his place; using to that end both his own and his Sisters power to her Lord; but with no success; for his Answer was, *That though he was unfeignedly sorry for what he had done, yet it was inconsistent with his place and credit, to discharge and readmit servants at the request of passionate petitioners.*

Sir Georges endeavour for Mr. Donnes readmission, was by all means to be kept secret (for men do more naturally reluct for errors, then submit to put on those blemishes that attend their visible acknowledgment.) But however it was not long before Sir George appeared to be so far reconciled, as to wish their happiness, and not to deny them his paternal blessing, but yet refused to contribute any means that might conduce to their livelihood.

Mr Donnes estate was the greatest part spent

in many and chargeable Travels, Books and dear-bought Experience: he out of all employment that might yield a support for himself and wife, who had been curiously and plentifully educated; both their natures generous, and accustomed to conferr, and not to receive Courtesies: These and other considerations, but chiefly that his wife was to bear a part in his sufferings surrounded him with many sad thoughts, and some apparent apprehensions of want.

But his sorrows were lessened and his wants prevented by the seasonable courtesie of their noble kinsman Sir *Francis Wolley* of *Pirford* in *Surrie*, who intreated them to a cohabitation with him; where they remained with much freedom to themselves, and equal content to him for many years; and, as their charge increased (she had yearly a child) so did his love and bounty:

It hath been observed by wise and considering men, that Wealth hath seldom been the Portion, and never the Mark to discover good People; but, that Almighty God, who disposeth all things wisely, hath of his abundant goodness denied it (he onely knows why) to many, whose minds he hath enriched with the greater Blessings of *Knowledge* and *Vertue*, as the fairer Testimonies of his love to Mankind; and this was the present condition of this man of so excellent Erudition and Endowments; whose

whose necessary and daily expences were hardly reconcileable with his uncertain and narrow estate. Which I mention, for that at this time there was a most generous offer made him for the moderating of his worldly cares; the declaration of which shall be the next employment of my Pen.

God hath been so good to his Church, as to afford it in every age some such men to serve at his Altar as have been piously ambitious of doing good to mankind; a disposition that is so like to God himself, that it owes it self only to him who takes a pleasure to behold it in his Creatures. These times he did bless with many such; some of which still live to be Patterns of Apostolical Charity, and of more than Humane Patience. I have said this, because I have occasion to mention one of them in my following discourse; namely, Dr. *Morton*, the most laborious and learned Bishop of *Durham*, one that God hath blessed with perfect intellectuals, and a cheerful heart at the age of 94 years (and is yet living:) one that in his days of plenty had so large a heart as to use his large Revenue to the encouragement of *Learning* and *Vertue*; and is now (be it spoken with sorrow) reduced to a narrow estate, which he embraces without repining; and still shews the beauty of his mind by so liberal a hand, as if this were an age in which *to morrow were to care for it self*. I have taken a pleasure in gi-

ving the Reader a short, but true character of this good man, from whom I received this following relation. He sent to Mr. *Donne*, and intreated to borrow an hour of his time for a Conference the next day. After their meeting there was not many minutes passed before he spake to Mr. *Donne* to this purpose; ‘ Mr. *Donne*,  
 “ The occasion of sending for you is to propose  
 “ to you what I have often revolv’d in my own  
 “ thought since I last saw you: which, never-  
 “ theless, I will not do but upon this condition,  
 “ that you shall not return me a present answer,  
 “ but forbear three days, and bestow some part  
 “ of that time in Fasting and Prayer; and after  
 “ a serious consideration of what I shall pro-  
 “ pose, then return to me with your answer.  
 “ Deny me not, Mr. *Donne*, for it is the effect  
 “ of a true love, which I would gladly pay as a  
 “ debt due for yours to me.

This request being granted, the  
 Doctor exprest himself thus :

‘ Mr. *Donne*, I know your Education and  
 ‘ Abilities; I know your expectation of a State-  
 ‘ employment; and I know your fitness for it;  
 ‘ and I know too the many delays and contin-  
 ‘ gencies that attend Court-promises; and let  
 ‘ me tell you, my love begot by our long friend-  
 ‘ ship, our familiarity and your merits hath  
 ‘ prompted me to such an inquisition of your  
 ‘ present

present temporal estate, as makes me no stranger to your necessities, which are such as your generous spirit could not bear, if it were not supported with a pious Patience : you know I have formerly perswaded you to wave your Court-hopes, and enter into holy Orders; which I now again perswade you to embrace, with this reason added to my former request: The King hath yesterday made me Dean of *Gloucester*, and I am possessed of a Benefice, the profits of which are equal to those of my Deanry; I will think my Deanry enough for my maintenance (who am and resolve to die a single man) and will quit my Benefice, and estate you in it, (which the Patron is willing I shall do) if God shall incline your heart to embrace this motion. Remember, Mr. *Donne*, no mans Education or Parts make him too good for this employment, *which is to be an Ambassador for the God of glorie, who by a vile death opened the gates of life to mankind.* Make me no present answer, but remember your promise, and return to me the third day with your Resolution.

At the hearing of this, Mr. *Donne's* faint breath and perplext countenance gave a visible testimony of an inward conflict; but he performed his promise and departed without returning an answer till the third day, and then it was to this effect;

“ My

" My most worthy and most dear friend,  
 " since I saw you I have been faithful to my  
 " promise, and have also meditated much of  
 " your great kindness, which hath been such as  
 " would exceed even my gratitude; but that  
 " it cannot do; and more I cannot return you;  
 " and I do that with an heart full of Humility  
 " and Thanks, though I may not accept of  
 " your offer; but, Sir, my refusal is not for  
 " that I think my self too good for that calling,  
 " for which Kings, if they think so, are not  
 " good enough: nor for that my Education  
 " and Learning, though not eminent, may not,  
 " being assisted with God's Grace and Humili-  
 " ty, render me in some measure fit for it: but,  
 " I dare make so dear a friend as you are my  
 " Confessor; some irregularities of my life  
 " have been so visible to some men, that  
 " though I have, I thank God, made my peace  
 " with him by penitential resolutions against  
 " them, and by the assistance of his Grace ba-  
 " nish'd them my affections; yet this, which  
 " God knows to be so, is not so visible to man,  
 " as to free me from their censures, and it may  
 " be that sacred calling from a dishonour. And  
 " besides, whereas it is determined by the best  
 " of *Casuits*, that *God's Glory should be the first*  
 " *end, and a maintenance the second motive to*  
 " *embrace that calling*; and though each man  
 " may propose to himself both together; yet  
 " the first may not be put last without a viola-  
 tion

tion of Conscience, which he that searches  
the heart will judge. And truly my present  
condition is such, that if I ask my own Con-  
science, whether it be reconcileable to that  
rule, it is at this time so perplexed about it,  
that I can neither give my self nor you an an-  
swer. You know, Sir, who sayes, *Happy is*  
*that man whose Conscience doth not accuse him*  
*for that thing which he does.* To these I might  
adde other reasons that dissuade me; but I  
crave your favour that I may forbear to ex-  
press them, and thankfully decline your  
offer.

This was his present resolution, but the heart  
of man is not in his own keepings; and he was  
destined to this sacred service by an higher  
hand; a hand so powerful, as at last forced him  
to a compliance: of which I shall give the  
Reader an account before I shall give a rest to  
my Pen.

Mr. *Donne* and his wife continued with Sir  
*Francis Wolley* till his death: a little before  
which time, Sir *Francis* was so happy as to  
make a perfect reconciliation betwixt Sir  
*George* and his forsaken son and daughter; Sir  
*George* conditioning by bond, to pay to Mr.  
*Donne* 800 l. at a certain day, as a portion  
with his wife, or 20 l. quarterly for their  
maintenance: as the interest for it, till the  
said portion was paid.

Most of those years that he lived with Sir  
*Francis*,



*Francis*, he studied the *Civil* and *Cannon Laws*, in which he acquired such a perfection, as was judged to hold proportion with many who had made that study the employment of their whole life.

Sir *Francis* being dead, and that happy family dissolved, Mr. *Donne* took for himself an house in *Micham* (near to *Croydon* in *Surrey*) a place noted for good air and choice company: there his wife and children remained: and for himself he took lodgings in *London*, near to *White-Hall*, whither his friends and occasions drew him very often, and where he was as often visited by many of the Nobility and others of this Nation, who used him in their Counsels of greatest consideration.

Nor did our own Nobility onely value and favour him, but his acquaintance and friendship was sought for by most Ambassadors of foreign Nations, and by many other strangers, whose learning or business occasioned their stay in this Nation.

He was much importuned by many friends to make his constant residence in *London*, but he still denied it, having settled his dear wife and children at *Micham*, and near some friends that were bountiful to them and him: for they, God knows, needed it: and that you may the better now judge of the then present Condition of his minde and fortune, I shall present you

you with an extract collected out of some few of his many Letters.

— And the reason why I did not send an answer to your last weeks letter, was, because it found me under too great a sadness; and at present 'tis thus with me: There is not one person, but my self, well of my family: I have already lost half a Child, and with that mischance of hers, my wife is fallen into such a discomposure, as would afflict her too extremely, but that the sickness of all her children stupifies her: of one of which, in good faith, I have not much hope: and these meet with a fortune so ill provided for Physick, and such relief, that if God should ease us with burials, I know not how to performe even that: but I flatter my self with this hope, that I am dying too: for, I cannot waste faster then by such griefs. As for, —

From my hospital

at Micham,

Aug. 10.

JOHN DONNE.

Thus he did bemoan himself: And thus in other letters.

— For, we hardly discover a sin, when it is but an omission of some good, and no accusing act; with this or the former, I have often suspected my self to be overtaken; which is, with an  
over

over earnest desire of the next life: and though I know it is not nearly a weariness of this, because I had the same desire when I went with the tide, and enjoyed fairer hopes then I now doe: yet I doubt worldly troubles have increased it: 'tis now Spring, and all the pleasures of it displease me; every other tree blossoms, and I wither: I grow older and not better; my strength deminisheth and my load grows heavier; and yet, I would fain be or do something; but that I cannot tell what, is no wonder in this time of my sadness, for, to chuse is to do, but to be no part of my body, is as to be nothing, and so I am, and shall so judge my self, unless I could be so incorporated into a part of the world, as by business to contribute some sustentation to the whole. This I made account, I began early when I understood the study of our Laws: but was diverted by leaving that and embracing the worst voluptuousness, an hydropique immoderate desire of humane learning and languages: Beautiful ornaments indeed to men of great fortunes; but mine was grown so low as to need an occupation: which I thought I entered well into it, when I subjected my self to such a service as I thought might exercise my poor abilities: and there I stumbled, and fell too: and now I am become so little, or such a nothing, that I am not a subject good enough for one of my own letters, — I fear my present discontent does not proceed from a good root, that I am so well content to be nothing, that is, dead. But, Sir, though

though my fortune hath made me such, as that I am rather a Sicknesse or a Disease of the world, than any part of it; and therefore neither love is nor life; yet I would gladly live to become some such thing as you should not repent loving me: Sir, your own Soul cannot be more zealous of your good then I am, and, God who loves that zeal in me, will not suffer you to doubt it: you would pity me now, if you saw me write, for my pain hath drawn my head so much awry, and holds it so, that my eye cannot follow my pen. I therefore receive you into my Prayers with mine own weary soul, and, Commend my self to yours. I doubt not but next week will bring you good news, for I have either mending or dying on my side: but, If I do continue longer thus, I shall have Comfort in this, That my blessed Saviour in exercising his Justice upon my two worldly parts, my Fortune and my Body, reserves all his Mercy for that which most needs it, my Soul: that is, I doubt, too like a Porter, which is very often near the gate, and yet goes not out. Sir, I profess to you truly, that my lothness to give over writing now, seems to my self a sign that I shall write no more —

Your poor friend, and  
Gods poor patient

Sept. 7.

JOHN DONNE.

By

By this you have seen a part of the picture of his narrow fortune, and the perplexities of his generous minde, and thus it continued with him for about two years; all which time his family remained constantly at *Micham*, and to which place he often retir'd himself, and destined some dayes to a constant study of some points of Controversy betwixt the *English* and *Roman Church*; and especially those of *Supremacy* and *Allegiance*: and, to that place and such studies he could willingly have wedded himself during his life: but the earnest perswasion of friends became at last to be so powerful as to cause the removal of himself and family to *London*, where Sir *Robert Drewry*, a Gentleman of very noble estate, and a more liberal mind, assigned him a very choice and useful house rent-free, next to his own in *Drewry-lane*; and was also a cherisher of his studies, and such a friend as sympathized with him and his in all their joy and sorrows.

Many of the Nobility were watchful and solicitous to the King for some secular preferment for him: His Majesty had formerly both known and put a value upon his company, and had also given him some hopes of a State-employment, being alwayes much pleased when Mr. *Donne* attended him, especially at his meals, where there were usually many deep discourses of general learning, and very often friendly debates or disputes of Religion betwixt

twixt his Majesty and those Divines, whose places required their attendance on him at those times: particularly the Dean of the Chappel; who then was Bishop *Montague* the publisher of the learned and eloquent Works of his Majesty) and the most reverend Doctor *Andrews*, the late learned Bishop of *Winchester*, who then was the Kings Almoner.

About this time there grew many disputes that concerned the *Oath of Supremacy* and *Allegiance*, in which the King had appeared and engaged himself by his publick writings now extant: and his Majesty discoursing with Mr. *Donne* concerning many of the reasons which are usually urged against the taking of those Oaths, apprehended such a validity and clearness in his stating the Questions, and his Answers to them, that his Majesty commanded him to bestow some time in drawing the Arguments into a method, and then write his Answers to them: and having done that, not to send, but be his own messenger and bring them to him. To this he presently applyed himself, and within six weeks brought them to him under his own hand-writing, as they be now printed, the Book bearing the name of *Pseudo-martyr*.

When the King had read and considered that Book, he perswaded Mr. *Donne* to enter into the Ministry; to which at that time he was, and appeared very unwilling, apprehending

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it

it (such was his mistaking modesty) to be too weighty for his Abilities; and though his Majesty had promised him a favour, and many persons of worth mediated with his Majesty for some secular employment for him, to which his Education had apted him, and particularly the Earl of Somerset, when in his height of favour; who being then at *Theobalds* with the King, where one of the Clerks of the Council died that night, and the Earl having sent for Mr. Donne to come to him immediately, said, Mr. Donne, *To testifie the reality of my Affection, and my purpose to preferre you, Stay in this Gardentill I go up to the King and bring you word that you are Clark of the Council: doubt not my doing this, for I know the King loves you, and will not deny me.* But the King gave a positive denyal to all requests; and having a discerning spirit, replied, *I know Mr. Donne is a learned man, has the abilities of a learned Divine; and will prove a powerful Preacher, and my desire is to prefer him that way.* After that time, as he professeth, \* *The King descended to a perswasion, almost to a solicitation of him to enter into sacred Orders: which though he then denied not, yet he deferred it for almost three years.* All which time he applyed himself to an incessant study of Textual Divinity, and to the attainment of a greater perfection in the learned Languages, *Greek and Hebrew.*

In the first and most blessed times of Christianity-

\* In his  
Book of  
Devoti-  
ons.

too Christianity, when the Clergy were look'd upon  
 Ma with reverence, and deserved it, when they  
 per- overcame their opposers by high examples of  
 r for Vertue, by a blessed Patience and long Suffer-  
 a his ing: those onely were then judged worthy  
 the the Ministry, whose quiet and meek spirits did  
 our; make them look upon that sacred calling with  
 ing, an humble adoration and fear to undertake it;  
 died which indeed requires such great degrees of hu-  
 for mility, and labour and care, that none but such  
 aid were then thought worthy of that celestial  
 cti dignity. And such onely were then sought out,  
 thi and solicited to undertake it. This I have  
 wor mentioned because forwardness and inconfide-  
 t m ation, could not in Mr. Donne, as in many  
 and others, be an argument of insufficiency or un-  
 poss fitness for he had considered long, and had  
 dis many strifes within himself concerning the  
 is strictness of life and competency of learning re-  
 Di quired in such as enter into sacred Orders; and  
 and doubtless, considering his own demerits, did  
 tha humbly ask God with *St. Paul, Lord, who is*  
 unde sufficient for these things? and, with meek  
 him *Moses, Lord, who am I?* And sure, if he had  
 he consulted with flesh and blood, he had not put  
 his hand to that holy plough. But, God who  
 is able to prevail, wrestled with him, as the *An-*  
 gel did with *Jacob, and marked him*; mark'd  
 him for his own; mark'd him with a blessing;  
 a blessing of obedience to the motions of his  
 blessed Spirit. And then, as he had formerly



asked God with *Moses*, *Who am I?* So now being inspired with an apprehension of Gods particular mercy to him, in the Kings and others solicitations of him, he came to a King *Dauids* thankful question, *Lord, who am I, that thou art so mindful of me?* So mindful of me as to lead me for more then forty years through this wilderness of the many temptations, and various turnings of a dangerous life: so merciful to me, as to move the learned'st of Kings to descend to move me to serve at thy Altar: so merciful to me, as at last, to move my heart to imbrace this holy motion: thy motions will and do imbrace: And, I now say with the blessed Virgin, *Be it with thy servant as seemeth best in thy sight:* and so, *blessed Jesus*, I do take the cup of Salvation, and will call upon thy Name, and will preach thy Gospel.

Such strifes as these *St. Austine* had, when *St. Ambrose* indeavoured his conversion to Christianity, with which he confesseth, he acquainted his friend *Alipius*. Our learned Author (a man fit to write after no mean Copy) doth the like. And declaring his intentions to his dear friend *Dr. King* then *Bishop of London*, a man famous in his generation, and no stranger to *Mr. Donnes* abilities. (For he had been Chaplain to the Lord Chancellor, at the time of *Mr. Donnes* being his Lordships Secretary) That Reverend man did receive the news with much gladness; and, after some expressions

ooy, and a perswasion to be constant in his pious purpose, he proceeded with all convenient speed to ordain him both *Deacon* and *Priest*.

Now the *English Church* had gain'd a second *St. Austine*, for, I think, none was so like him before his Conversion: none so like *St. Ambrose* after it: and if his youth had the infirmities of the one, his age had the excellencies of the other, the learning and holiness of both.

And now all his studies which had been occasionally diffused, were all concentrated in Divinity. Now he had a new calling, new thoughts, and a new employment for his wit and eloquence. Now all his earthly affections were changed into divine love; and all the faculties of his own soul were ingaged in the Conversion of others: In preaching the glad tidings of Remission to repenting Sinners; and peace to each troubled soul. To these he app'ied himself with all care and diligence; and now, such a change was wrought in him, that he could say with David, *Oh how amiable are thy Tabernacles, O Lord God of Hosts!* Now he declared openly, *that when he required a temporal, God gave him a spiritual blessing.* And that, *he was now gladder to be a door-keeper in the house of God, then he could be to enjoy the noblest of all temporal employments.*

Presently after he entred into his holy profession, the King sent for him, and made him

him his Chaplain in ordinary; and promised to take a particular care for his preferment.

And though his long familiarity with Scholars and persons of greatest quality, was such as might have given some men boldness enough to have preached to any eminent Auditory, yet his modesty in this employment was such, that he could not be perswaded to it, but went usually accompanied with some one friend, to preach privately in some village, not far from *London*: his first Sermon being preached at *Paddington*. This he did, till His Majesty sent and appointed him a day to preach to him at *White-hall*, and, though much were expected from him, both by His Majesty and others yet he was so happy (which few are) as to satisfy and exceed their expectations: preaching the Word so, as shewed his own heart was possessed with those very thoughts, and joyes that he labored to distill into others: A Preacher earnest, weeping sometimes for his Auditory sometimes with them: alwayes preaching to himself, like an Angel from a cloud, but to none; carrying some, as *St. Paul* was, to Heaven in holy raptures, and inticing others by a sacred Art and Courtship to amend their lives; here picturing a vice so as to make it ugly to those that practised it; and a virtue so, as to make it be beloved even by those that lov'd it not; and, all this with a most particular

ticular grace and an unexpressible addition of comeliness.

There may be some that may incline to think (such indeed as have not heard him) that my affection to my Friend, hath transported me to an immoderate Commendation of his Preaching. If this meets with any such, Let me intreat, though I will omit many, yet that they will receive a double witness for what I say, it being attested by a Gentleman of worth, (Mr. *Chidley*, a frequent hearer of his Sermons) being part of a funeral Elogie writ by him on Doctor *Donne*, and a known truth, though it be in Verse.

— *Each Altar had his fire —*

*He kept his love, but not his object: wit,  
He did not banish, but transplanted it;  
Taught it both time & place, and brought it home:  
To Piety, which it doth best become.  
For say, had ever pleasure such a dress?  
Have you seen crimes so shipp't, or loveliness  
Such as his lips did clothe Religion in?  
Had not reproof a beauty, passing sin?  
Corrupted nature sorrowed that she stood  
So neer the danger of becoming good.  
And, when he preach't she wish't her ears exempt  
From Piety, that had such pow'r to tempt.  
How did his sacred flattery beguile  
Men to amend? —*

More

More of this, and more witnesses might be brought, but I forbear and return.

That Summer, in the very same moneth in which he entred into sacred Orders, and was made the *Kings Chaplain*, His Majesty then going his Progress, was intreated to receive an entertainment in the University of *Cambridge*. And Mr. *Donne* attending his Majesty, at that time, his Majesty was pleased to recommend him to the University, to be made *Doctor* in *Divinity*; *Doctor Harsnet* (after Archbishop of *York*) was then *Vice-Chancellor*, who knowing him to be the Author of that learned Book the *Pseudo-Martyr*, required no other proof of his Abilities, but proposed it to the *University*, who presently assented, and exprest a gladness, that they had such an occasion to intitle him to be theirs.

His Abilities and Industry in his Profession were so eminent, and he so known and so beloved by Persons of Quality, that within the first year of his entring into sacred Orders, he had fourteen Advowsons of several Benefices presented to him: But they were in the Countrey, and he could not leave his beloved *London*, to which place he had a natural inclination, having received both his Birth and Education in it, and, there contracted a friendship with many, whose conversation multiplied the joyes of his life: But, an imployment that might affixe him to that place would be welcome, for he needed it.

Im-

Immediately after his return from *Cambridge*, his wife died, leaving him a man of an unsettled estate, and (having buried five) the careful father of seven children then living, to whom he gave a voluntary assurance never to bring them under the subjection of a step-mother; which promise he kept most faithfully, burying with his tears all his earthly joyes in his most dear and deserving wives grave; betaking himself to a most retired and solitary life.

In this retiredness which was often from the sight of his dearest friends, he became *crucified to the world*, and all those vanities, those imaginary pleasures that are dayly acted on that restless stage; and, they crucified to him. Nor is it hard to think (being passions may be both changed and heightened by accidents) but that that abundant affection which once was betwixt him and her, who had long been the delight of his eyes, the Companion of his youth; her, with whom he had divided so many pleasant sorrows and contented fears, as Common-people are not capable of; She, being now removed by death, a commensurable grief took as full a possession of him as joy had done; and so indeed it did: for, now his very soul was elemented of nothing but sadness; now grief took so full a possession of his heart, as to leave no place for joy: If it did, It was a joy to be alone, where like a *Pelican in*  
the

*the wilderness*, he might bemoan himself without witness or restraint, and pour forth his passions like *Job* in the days of his affliction, *Oh that I might have the desire of my heart ! Oh that God would grant the thing that I long for !* For then, *as the grave is become her house*, so I would hasten to make it mine also; *that we two might there make our beds together in the dark.* Thus as the *Israelites* sate mourning by the rivers of *Babylon*, when they remembered *Sion*; so he gave some ease to his oppressed heart by thus venting his sorrows: Thus he began the day, and ended the night; ended the restless night and began the weary day in *Lamentations*. And, thus he continued till a consideration of his new engagements to God, and *St. Pauls Words* *is me, if I preach not the Gospel*: disper'd those sad clouds that had now benighted his hopes, and forc'd him to behold the light.

His first motion from his house was to preach, where his beloved wife lay buried (in *St Clements Church*, near *Temple-Bar London*) and his Text was a part of the Prophet *Jeremy's Lamentation*: *Lo, I am the man that have seen affliction.*

And indeed, his very words and looks testified him to be truly such a man; and they, with the addition of his sighs and tears, exprest in his Sermon, did so work upon the affections of his hearers, as melted and moulded them into a companionable sadness; and so they left the  
Con-

Congregation; but then their houses presented them with objects of diversion, and his presented him with no diversions, but with fresh objects of sorrow, in beholding many helpless children, a narrow fortune, and, a consideration of the many cares and casualties that attend their education.

In this time of sadness he was importuned by the grave Benchers of *Lincolns Inne*, once the friends of his youth, to accept of their Lecture, which by reason of *Dr. Gatakers* removal from thence was then void: of which he accepted; being most glad to renew his intermitted friendship with those whom he so much loved, and where he had been a *Saul*, though not to persecute Christianity, or to deride it, yet in his irregular youth to neglect the visible practise of it: there to become a *Paul*, and preach salvation to his beloved brethren.

And now his life was as a *Shining light* among his old friends: now he gave an ocular testimony of the strictness and regularity of it; now he might say as *St Paul* adviseth his *Corinthians*, *Be ye followers of me, as I follow Christ, and walk as ye have me for an example*; not the example of a busie-body; but, of a contemplative, a harmless, an humble and an holy life and conversation.

The love of that noble society was expressed to him many wayes: for, besides fair lodgings that were set apart and newly furnished for him, with



with all necessaries, other courtesies were daily added; indeed so many and so freely, as if they meant their gratitude should exceed his merits; and, in this love-strife of desert and liberality, they continued for the space of two years, he preaching faithfully and constantly to them, and they liberally requiting him. About which time the Emperour of *Germany* died, and the *Palsgrave*, who had lately married the Lady *Elizabeth* the Kings onely daughter, was elected and crowned King of *Bohemia*, the unhappy beginning of many miseries in that Nation.

King *James*, whose Motto (*Beati pacifici*) did truly speak the very thoughts of his heart, endeavoured first to prevent, and after to compose the discords of that discomposed State; and amongst other his endeavours did then send the Lord *Hay* Earl of *Doncaster* his Ambassadour to those unsetled Princes; and by a special command from his Majesty Dr *Donne* was appointed to assist and attend that employment to the Princes of the Union: for which the Earl was most glad, who had alwayes put a great value on him, and taken a great pleasure in his conversation and discourse: and his friends of *Lincolns Inne* were as glad, for, they feared that his immoderate study and sadness for his wives death, would, as *Jacob* said, make his daies few, and respecting his bodily health, evil too: and of this there were some visible signs

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At his going he left his friends of *Lincolns-Inne*, and they him with many reluctations: for, though he could not say as *S. Paul* to his *Ephesians*, *Behold you to whom I have preached the Kingdom of God, shall from henceforth see my face no more*; yet, he believing himself to be in a Consumption, questioned, and they feared it: all concluding that his troubled mind, with the help of his unintermitted studies, hastened the decays of his weak body: And God turned it to the best; for this employment (to say nothing of the event of it) did not onely divert him from those too serious studies and sad thoughts, but seemed to give him a new life by a true occasion of joy, to be an eye-witness of the health of his most dear and most honoured Mistres the Qu. of *Bohemia*, in a forraign Nation; and, to be a witness of that gladness which she expressed to see him: Who, having formerly known him a Courtier, was much joyed to see him in a Canonical habit, and more glad to be an ear-witness of his excellent and powerful Preaching.

About fourteen moneths after his departure out of *England*, he returned to his friends of *Lincolns-Inne* with his sorrows moderated; and his health improved; and there betook himself to his constant course of Preaching.

About a year after his return out of *Germany*, *Dr. Cary* was made Bishop of *Exeter*, and by his removal the Deanry of *St. Pauls* being vacant

cant, the King sent to Dr. *Donne*, and appointed him to attend him at Dinner the next day. When his Majesty was late down, before he had eat any meat, he said after his pleasant manner, Dr. *Donne*, *I have invited you to Dinner; and, though you sit not down with me, yet I will carve to you of a dish that I know you love well; for knowing you love London, I do; therefore make you Dean of Pauls; and when I have dined, then do you take your beloved dish home to your study; say grace there to your self, and much good may it do you.*

Immediately after he came to his Deanry, he employed work-men to repair and beautifie the Chappel; suffering, as holy *David* once vowed, *his eyes and temples to take no rest, till he had first beautified the house of God.*

The next quarter following, when his Father-in-law Sir *George Moor*, (whom Time had made a lover and admirer of him,) came to pay to him the conditioned summe of twenty pounds; he refused to receive it, and said (as good *Jacob* did, when he heard his beloved son *Joseph* was alive, *It is enough*;) You have been kind to me and mine: I know your present condition is such as not to abound: and I hope mine is or will be such as not to need it: I will therefore receive no more from you upon that contract; and in testimony of it freely gave him up his bond.

Immediately after his admission into his Deanry

Deanry, the Vicarage of St. *Dunstan* in the West, *London*, fell to him by the death of Dr. *White*, the Advowson of it having been given to him long before by his honourable friend, *Richard* Earl of *Dorset*, then the Patron, and confirmed by his brother the late deceased *Edward*, both of them men of much honour.

By these and another Ecclesiastical endowment which fell to him about the same time, given to him formerly by the Earl of *Kent*, he was enabled to become charitable to the poor, and kind to his friends, and to make such provision for his children, that they were not left scandalous, as relating to their or his Profession and Quality.

The next *Parliament*, which was within that present year, he was chosen *Prolocutor* to the *Convocation*; and about that time was appointed by his Majesty, his most gracious Master, to preach very many occasional Sermons, as at St. *Paul's* Cross, and other places. All which employments he performed to the admiration of the Representative Body of the whole Clergy of this Nation.

He was once, and but once, clouded with the Kings displeasure; and, it was about this time; which was occasioned by some malicious whisperer, who had told his Majesty that Dr. *Donne* had put on the general humour of the Pulpits, and was become busie in insinuating  
a fear

a fear of the Kings inclining to *Popery*, and a dislike of his Government: and particularly, for his then turning the Evening Lectures into *Catechising*, and expounding the *Prayer* of our *Lord*, and of the *Belief*, and *Commandments*. His Majesty was the more inclineable to believe this, for that a Person of Nobility and great note, betwixt whom and *Dr. Donne*, there had been a great friendship, was at this very time discarded the Court (I shall forbear his name, unless I had a fairer occasion) and justly committed to prison; which begot many rumours in the common people, who in this Nation think they are not wise, unless they be busie about what they understand not: and especially about Religion.

The King received this news with so much discontent and restlessness, that he would not suffer the Sun to set and leave him under this doubt; but sent for *Dr. Donne*, and required his answer to the Accusation; which was so clear and satisfactory, that the King said *he was right glad he rested no longer under the suspicion*. When the King had said this, *Doctor Donne* kneeled down and thanked his Majesty, and protested his answer was faithful and free from all collusion, and therefore *desired that he might not rise, till, as in like cases he always had from God, so he might have from his Majesty, some assurance that he stood clear and fair in his opinion*. Then the King raised him from his knees with his

his own hands, and protested he believ'd him: and that he knew he was an honest man, and doubted not but that he lov'd him truly. And, having thus dismissed him, he called some Lords of his Council into his Chamber, and said with much earnestness, *My Doctor is an honest man: and my Lords, I was never better satisfied with an answer then he hath now made me: and I always rejoyce when I think that by my means he became a Divine.*

He was made Dean the fiftieth year of his age; and in his fifty fourth year a dangerous sickness seized him, which inclined him to a Consumption. But God, as *Job* thankfully acknowledged, *preserved his spirit*, and kept his intellectuals as clear and perfect, as when that sickness first seized his body: but it continued long and threatned him with death; which he dreaded not.

In this distemper of body, his dear friend Doctor *Henry King* (then chief Residenciary of that Church, and late Bishop of *Chichester*) a man generally known by the Clergy of this Nation, and as generally noted for his obliging nature, visited him daily; and observing that his sickness rendred his recovery doubtful, he chose a seasonable time to speak to him, to this purpose.

'*Mr. Dean, I am by your favour no stranger to your temporal estate, and you are no stranger to the Offer lately made us, for*  
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'the renewing a Lease of the best Prebends  
 'Corps belonging to our Church; and you  
 'know, 'twas denied, for that our Tenant be-  
 'ing very rich, offered to fine at so low a rate  
 'as held not proportion with his advantages:  
 'but I will either raise him to an higher summe,  
 'or procure that the other Residenciaries shall  
 'joyn to accept of what was offered: one of  
 'these I can and will by your favour do without  
 'delay, and without any trouble either to your  
 'body or mind; I beseech you to accept of my  
 'offer, for I know it will be a considerable addi-  
 'tion to your present estate, which I know  
 'needs it.

To this, after a short pause, and raising him-  
 self upon his bed, he made this reply.

'My most dear friend, I most humbly thank  
 'you for your many favours, and this in particu-  
 'lar: But, in my present condition, I shall not  
 'accept of your proposall; for doubtless there  
 'is such a Sin as *Sacrilege*; if there were not  
 'it could not have a name in Scripture: And  
 'the Primitive Clergy were watchful against  
 'all appearances of that evil; and indeed the  
 'all Christians lookt upon it with horreur and  
 'detestation: Judging it to be even an *open de-  
 'fiance of the Power and Providence of Almighty  
 'God, and a sad presage of a declining Religion*.  
 'But in stead of such Christians, who had se-  
 'lected times set apart to fast and pray to God,  
 'for a pious Clergy which they then did obey

'Ove

Our times abound with men that are busie  
 and litigious about trifles and Church-Cere-  
 monies; and yet so far from scrupling *Sacri-  
 ledge*, that they make not so much as a *quare*  
 what it is: But, I thank God I have; and,  
 dare not now upon my sick-bed, when Al-  
 mighty God hath made me useless to the ser-  
 vice of the Church, make any advantages out  
 of it. But, if he shall again restore me to such  
 a degree of health, as again to serve at his  
*Altar*, I shall then gladly take the reward  
 which the bountiful Benefactors of this  
 Church have designed me; for God knows  
 my Children and Relations will need it. In  
 which number my Mother (whose Credulity  
 and Charity has contracted a very plentiful to  
 a very narrow estate) must not be forgotten:  
 But Doctor *King*, if I recover not, that little  
 worldly estate that I shall leave behind me,  
 (that very little, when divided into eight parts,)  
 must, if you deny me not so Charitable a fa-  
 vour, fall into your hands as my most *faith-  
 ful friend* and Executor; of whose Care and  
 Justice, I make no more doubt then of Gods  
 blessing on that which I have conscientiously  
 collected for them; but it shall not be aug-  
 mented on my sick-bed; and, this I declare  
 to be my unalterable resolution.

The reply to this was only a promise to ob-  
 serve his request.

Within a few days his distempers abated;



and as his strength increased, so did his thankfulness to Almighty God, testified in his most excellent Book of *Devotions*, which he published at his Recovery. In which the Reader may see, the most secret thoughts that then possessed his Soul, Paraphrased and made publick: a book that may not unfitly be called a *Sacred picture of Spiritual Extasies*, occasioned and applyable to the emergencies of that sickness; which book being a composition of *Meditations, Disquisitions and Prayers*, he writ on his sick-bed, herein imitating the Holy Patriarchs, who were wont to build their Altars in that place, where they had received their blessings.

This sickness brought him so near to the gates of death, and he saw the grave so ready to devour him, that he would often say his recovery was supernatural: But that God that then restored his health continued it to him, till the fifty-ninth year of his life. And then in *August 1630.* being with his eldest Daughter Mrs. *Harvy* at *Abury* hatch in *Essex*, he there fell into a fever, which with the help of his constant infirmity (vapors from the spleen) hastened him into so visible a Consumption, that his beholders might say, as *St Paul* of himself, *He dies dayly*; and he might say with *Job*, *My welfare passeth away as a cloud, the dayes of my affliction have taken hold of me, and weary nights are appointed for me.*

Ra-

*Reader, This sickness continued long, not onely weakning but wearying him so much, that my desire is, he may now take some rest: and that before I speak of his death, thou wilt not think it an impertinent digression to look back with me, upon some observations of his life, which, whilst a gentle slumber gives rest to his spirits, may, I hope, not unsfitly exercise thy consideration.*

His marriage was the remarkable error of his life; an error which though he had a witty and very apt to maintain Paradoxes, yet, he was very far from justifying it: and though his wives Competent years, and other reasons might be justly urged to moderate severe Censures; yet he would occasionally condemn himself for it: and doubtless it had been attended with an heavy Repentance, if God had not blest them with so mutual and cordial affections, as in the midst of their sufferings made their bread of sorrow taste more pleasantly then the banquets of dull and low-spirited people.

The Recreations of his youth were *Poetry*, in which he was so happy, as if nature and all her varieties had been made onely to exercise his sharp wit, and high fancy; and in those pieces which were facetiously Composed and carelessly scattered (most of them being written before the twentieth year of his age) it may appear by

his choice Metaphors, that both *Nature* and all the *Arts* joyned to assist him with their utmost skill.

It is a truth, that in his penitential years, viewing some of those pieces too loosely scattered in his youth, he wish't they had been abortive, or so short liv'd that his own eyes had witnessed their funerals: But, though he was no friend to them, he was not so fallen out with heavenly Poetry as to forsake that: no not in his declining age; witnessed then by many Divine Sonnets, and other high, holy, and harmonious Composures. Yea, even on his former sick-bed he wrote this heavenly *Hymne*, expressing the great joy that then possessed his soul in the Assurance of Gods favour to him.

An Hymne to God the Father.

**W**ilt thou forgive that sin where I begun,  
Which was my sin, though it were done before;  
Wilt thou forgive that sin through which I run,  
And do run still though still I do deplore?  
When thou hast done, thou hast not done?  
For I have more.

Wilt thou forgive that sin, which I have wanne  
Others to sin, and made my sin their door?  
Wilt thou forgive that sin which I did shun  
A year or two, but swallowed in a score?

When

*When thou hast done, thou hast not done,  
For I have more.*

*I have a sin of fear, that when I've spun  
My last thread, I shall perish on the shore :  
But swear by thy self, that at my death thy Son  
Shall shine as he shines now, and heretofore ;  
And having done that thou hast done,  
I fear no more.*

I have the rather mentioned this *Hymne*, for that he caus'd it to be set to a most grave and solemn Tune, and to be often sung to the *Organ* by the *Choristers* of *St. Pauls Church*, in his own hearing ; especially at the Evening Service ; and at his return from his Customary Devotions in that place, did occasionally say to a friend, *The words of this Hymne have restored to me the same thoughts of joy that possesst my Soul in my sickness when I composed it.* And, O the power of Church-musick ! that Harmony added to it has raised the Affections of my heart, and quickned my graces of zeal and gratitude ; and I observe, that I alwayes return from paying this publick duty of Prayer and Praise to God, with an unexpressible tranquillity of mind, and a willingness to leave the world.

After this manner did the Disciples of our Saviour, and the best of Christians in those Ages of the Church nearest to his time, offer their praises to Almighty God. And the reader

of St. *Augustines* life may there find, that towards his dissolution he wept abundantly, that the enemies of Christianity had broke in upon them, and prophaned and ruin'd their *Sanctuaries*, and because their *Publick Hymns* and *Lauds* were lost out of their Churches. And after this manner have many devout Souls lifted up their hands and offered acceptable Sacrifices unto Almighty God where Dr. *Donne* offered his,

Put now, oh Lord — 1656.

Before I proceed further, I think fit to inform the reader, that not long before his death he caused to be drawn a figure of the Body of Christ extended upon an Anchor, like those which Painters draw when they would present us with the picture of Christ crucified on the Cross: his, varying no otherwise then to affix him to an Anchor (the Emblem of hope) this he caused to be drawn in little, and then many of those figures thus drawn to be ingraven very small in *Heliotropian* Stones, and set in gold, and of these he sent to many of his dearest friends to be used as *Seales*, or *Rings*, and kept as memorials of him, and of his affection to them.

His dear friends and benefactors, Sir *Henry Gouvier*, and Sir *Robert Drury*, could not be of that number; Nor could the Lady *Magdalen Herbert*, the mother of *George Herbert*, for they had put off mortality, and taken possession of the

the grave before him: But Sir *Henry Wootton*, and Dr. *Hall* the then late deceased Bishop of *Norwich* were; and, so were Dr. *Duppa* Bishop of *Salisbury*, and Dr. *Henry King* Bishop of *Chichester*, (lately deceased) men in whom there was such a Commixture of general *Learning*, of natural *eloquence*, and Christian *humility*, that they deserve a Commemoration by a pen equal to their own, which none hath exceeded.

And in this enumeration of his friends, though many must be omitted, yet that man of primitive piety Mr. *George Herbert* may not; I mean that *George Herbert*, who was the Author of the *Temple* or *Sacred Poems and Ejaculations*. (A Book, in which by declaring his own spiritual Conflicts he hath Comforted and raised many a dejected and discomposed Soul, and charmed them into sweet and quiet thoughts: A Book, by the frequent reading whereof, and the assistance of that Spirit that seemed to inspire the Author, the Reader may attain habits of *Peace* and *Piety*, and all the gifts of the *Holy Ghost* and *Heaven*: and may by still reading, still keep those sacred fires burning upon the Altar of so pure an heart, as shall free it from the anxieties of this world, and keep it fixt upon things that are above;) betwixt him and Dr. *Donne* there was a long and dear friendship, made up by such a Sympathy of inclinations, that they covered and  
joy.

- joyed to be in each others Company; and this happy friendship was still maintained by many sacred inearments; of which, that which followeth may be some Testimony.

To Mr. *George Herbert*, sent him with one of my Seales of the *Anchor and Christ*. (A sheaf of Snakes used heretofore to be my Seal, which is the Crest of our poor Family.)

*Qui prius assuetus serpeatum falce tabellas  
Signare, hæc nostra Symbola parva domus  
Adscitus domui domini. —*

*Adopted in Gods family, and so  
My old Coat lost into new Arms I go.  
The Cross my seal in Baptism, spread below,  
Does by that form into an Anchor grow.  
Crosses grow Anchors, bear as thou should'st do  
Thy Cross, and that Cross grows an Anchor too.  
But he that makes our Crosses Anchors thus  
Is Christ; who there is crucified for us.  
Yet with this I may my first Serpents hold:  
(God gives new blessings, & yet leaves the old)  
The Serpent may as wise my pattern be;  
My poyson, as he feeds on dust, that's me.  
And, as he rounds the earth to murder, sure  
He is my death; but on the Cross my cure:  
Crucifie nature then; and then implore  
All grace from him, crucify'd there before:  
When all is Cross, and that Cross Anchor grown,  
This scales a Catechism, not a seal alone.*

*Under*

*Under that little seal great gifts I send,  
Both works & prayers, pawns & fruits of a friend,  
Oh may that Saint that rides on our great Seal,  
To you that bear his name large bounty deal.*

J. Donne.

In Sacram Anchoram Piscatoris  
*Geo. Herbert.*

Quod Crux nequibat fixa clavique additi,  
Tenere Christum scilicet ne ascenderet  
Tuive Christum —

*Although the Cross could not Christ here detain,  
When nail'd unto't, but he ascends again:  
Nor yet thy eloquence here keep him still,  
But only whilest thou speak'st; this Anchor will:  
Nor canst thou be content, unless thou to  
This certain Anchor add a seal, and so  
The water and the earth, both unto thee  
Do owe the Symbole of their certainty.  
Let the world reel, we and all ours stand sure  
This Holy Cable's from all storms secure.*

G. Herbert.

I return to tell the Reader, that besides  
these verses to his dear Mr. Herbert, and that  
Hymne that I mentioned to be sung in the  
Quire of St Pauls Church, he did also shorten  
and



and beguile many sad hours by composing other sacred Ditties; and he writ an Hymn on his death-bed, which bears this title.

An Hymn to God, my God,  
in my sickness, March 23.

1630.

*Since I am coming to that holy room,  
Where, with thy quire of Saints for ever more  
I shall be made thy musique, as I come  
I tune my Instrument here at the dore,  
And, what I must do then, think here before.*

*Since my Physitians by their loves are grown  
Cosmographers! and I their map, who lye  
Flat on this bed —————*

*So, in his purple wrapt, receive me, Lord!  
By these, his thorns, give me his other Crown:  
And, as to other souls I preach'd thy Word,  
Be this my text: my Sermon to mine own.  
That, he may raise; therefore, the lord throws down.*

If these fall under the censure of a soul,  
whose too much mixture with earth makes it  
unfit to judge of these high raptures and illumina-  
tions

nations; let him know that many holy and devout men have thought the Soul of *Prudentius* to be most refined, when not many dayes before his death *he charged it to present his God each morning and evening with a new and spiritual song*; justified by the example of King *David* and the good King *Hezekias*, who upon the renovation of his years paid his thankful vowes to Almighty God in a *royal Hymn*, which he concludes in these words, *The Lord was ready to save, therefore I will sing my songs to the stringed instruments all the dayes of my life in the temple of my God.*

The latter part of his life may be said to be a continued study; for as he usually preached once a week, if not oftner, so after his Sermon he never gave his eyes rest, till he had chosen out a new Text, and that night cast his Sermon into a form, and his Text into divisions; and the next day betook himself to consult the Fathers, and so commit his meditations to his memory, which was excellent. But upon Saturday he usually gave himself and his mind a rest from the weary burthen of his weeks meditations, and usually spent that day in visitation of friends, or some other diversions of his thoughts; and would say, that *he gave both his body and mind that refreshment, that he might be enabled to do the work of the day following, not faintly, but with courage and chearfulness.*

Nor was his age onely so industrious, but in  
the

the most unsetled dayes of his youth, his bed was not able to detain him beyond the hour of four in a morning: and it was no common business that drew him out of his chamber till past ten. All which time was employed in study; though he took great liberty after it: and if this seem strange, it may gain a belief by the visible fruits of his labours: some of which remain as testimonies of what is here written: for he left the resuiltance of 1400. Authors, most of them abridged and analysed with his own hand; he left also sixscore of his Sermons, all written with his own hand; also an exact and laborious Treatise concerning *self-murther*, called *Biathanatos*; wherein all the Laws violated by that Act are diligently surveyed and judiciously censured: a Treatise written in his younger dayes, which alone might declare him then not onely perfect in the *Civil* and *Canon Law*, but in many other such studies and arguments, as enter not into the consideration of many that labour to be thought great Clerks, and pretend to know all things.

Nor were these onely found in his study; but all businesses that past of any publick consequence, either in this, or any of our neighbour nations, he abbreviated either in Latine, or in the Language of that Nation, and kept them by him for useful memorials. So he did the copies of divers Letters and cases of Conscience that had concerned his friends, with his observations

vations and solutions of them; and, divers other busineses of importance; all particularly and methodically digested by himself.

He did prepare to leave the world before life left him, making his will when no faculty of his soul was damp'd or made defective by pain or sickness, or he surprized by a sudden apprehension of death: but it was made with mature deliberation, expressing himself an impartial father by making his childrens portions equal; and a lover of his friends, whom he remembred with Legacies firly and discreetly chosen and bequeathed. I cannot forbear a nomination of some of them; for, methinks they be persons that seem to challenge a recordation in this place; as namely, to his Brother-in-law Sir *Th. Grimes*, he gave that striking Clock which he had long worn in his pocket—to his dear friend and Executor Dr. *King* (late Bishop of *Chichester*) that model of gold of the Synod of *Dert*, with which the States presented him at his last being at the *Hague*—and the two Pictures of *Padre Paulo* and *Fulgentio*, men of his acquaintance when he travelled *Italy*, and of great note in that Nation for their remarkable learning.—To his ancient friend Dr. *Brook*, (that married him) Master of *Trinity Colledge* in *Cambridge*, he gave the Picture of the blessed Virgin and *Joseph*.—To Dr. *Winniff* (who succeeded him in the Deanry) he gave a Picture called the *Skeleton*.—To the succeeding Dean,

Dean, who was not then known, he gave many necessaries of worth, and useful for his house; and also several Pictures and Ornaments for the Chappel, with a desire that they might be registred, and remain as a Legacy to his Successors. — To the Earls of *Dorset* and of *Carlile*, he gave several Pictures, and so he did to many other friends; Legacies, given rather to express his affection, than to make any addition to their Estates: but unto the Poor he was full of Charity, and unto many others, who by his constant and long continued bounty might intitle themselves to be his Alms-people; for all these he made provision, and so largely, as having then six children living, might to some appear more than proportionable to his Estate. I forbear to mention any more, lest the Reader may think I trespass upon his patience: but I will beg his favour to present him with the beginning and end of his Will.

*In the Name of the blessed and glorious Trinity, Amen. I John Donne, by the mercy of Christ Jesus, and by the calling of the Church of England Priest, being at this time in good health and perfect understanding (praised be God therefore) do hereby make my last Will and Testament in manner and form following:*

*First, I give my gracious God an intire sacrifice of body and soul, with my most humble thanks for that assurance which his blessed Spirit im-*  
prints

prints in me now of the salvation of the one, and the Resurrection of the other; and for that constant and chearful resolution which the same Spirit hath establisht in me to live and dye in the Religion now professed in the Church of England. In expectation of that Resurrection, I desire my body may be buried (in the most private manner that may be) in that place of St. Pauls Church London that the now Residentiaries have at my request designed for that purpose, &c. And this my last Will and Testament, made in the fear of God (whose mercy I humbly beg, and constantly relie upon in Jesus Christ) and in perfect love and charity with all the world (whose pardon I ask, from the lowest of my servants, to the highest of my Superiors) written all with my own hand, and my name subscribed to every page, of which there are five in number.

Sealed Decem. 13. 1630.

Nor was this blessed sacrifice of Charity expressed onely at his death, but in his life also, by a cheerful and frequent visitation of any friend whose mind was dejected, or his fortune necessitous; he was inquisitive after the wants of Prisoners, and redeemed many from thence that lay for their Fees or small Debts; he was a continual Giver to poor Scholars, both of this and foreign Nations. Besides what he gave with his own hand, he usually sent a Servant, or

a discreet and trusty Friend, to distribute his Charity to all the Prisons in *London* at all the Festival times of the year, especially at the *Birth and Resurrection* of our Saviour. He gave an hundred pounds at one time to an old Friend, whom he had known live plentifully, and by a too liberal heart and carelesness became decayed in his Estate: and, when the receiving of it was denied, by the Gentlemans saying, *He wanted not*; for as there be some spirits so generous as to labour to conceal and endure a sad poverty, rather than those blushes that attend the confession of it; so there be others to whom Nature and Grace have afforded such sweet and compassionate souls, as to pity and prevent the Distresses of Mankind; which I have mentioned because of Dr. *Donne's* Reply, whose Answer was, *I know you want not what will sustain nature, for a little will do that; but my desire is, that you who in the dayes of your plenty have cheered and raised the hearts of so many of your dejected friends, would now receive this from me, and use it as a cordial for the cheering of your own*: and so it was received. He was an happy reconciler of many differences in the Families of his Friends and Kindred, (which he never undertook faintly, for such undertakings have usually faint effects;) and they had such a faith in his judgement and impartiality, that he never advised them to any thing in vain. He was even to her death a most

most dutiful Son to his Mother, careful to provide for her supportation, of which she had been destitute, but that God raised him up to prevent her necessities; who having sucked in the Religion of the *Roman Church* with her Mothers Milk, spent her Estate in foreign Countreys, to enjoy a liberty in it, and died in his house but three Moneths before him.

And to the end it may appear how just a Steward he was of his Lord and Masters Revenue, I have thought fit to let the Reader know, that after his entrance into his Deane-ry, as he numbred his years, he (at the foot of a private account (to which God and his Angels were only witnesses with him) computed first his Revenue, then what was given to the Poor, and other Pious Uses: and lastly, what rested for him and his; he then blest each years poor remainder with a thankful Prayer; which, for that they discover a more than common Devotion, the Reader shall partake some of them in his own words:

So all is that remains }  
this year

*Deo Opt. Max. benigno  
Largitori, à me. & ab iis  
Quibus hac à me reservantur,  
Gloria & gratia in aeternum.  
Amen.*

F 2

So,



So, that this year, God hath }  
blessed me and mine with }

*Multiplicata sunt super  
Nos misericordia tua  
Domine. ———*

*Da Domine, ut quæ ex immensâ  
Bonitate tuâ nobis elargiri  
Dignatus sis, in quorumcunque  
Manus devenerint, in tuam  
Semper cedant gloriam.*

*Amen.*

*In fine horum sex Annorum manet ———*

*Quid habeo quod non accepi à Domino?  
Largitur etiam ut quæ largitus est  
Sua iterum fiant, bono eorum usu; ut  
Quemadmodum nec officiis hujus mundi,  
Nec loci in quo me posuit, dignitati, nec  
Servis, nec egenis, in toto hujus anni  
Curriculo mihi conscius sum me defuisse;  
Ita & liberi, quibus quæ supersunt,  
Supersunt, grato animo ea accipiant,  
Et beneficium authorem recognoscant.*

*Amen.*

*But I return from my long Digression.*

We left the Author sick in Essex, where he  
was forced to spend much of that Winter, by  
reason

reason of his disability to remove from that place: And having never for almost twenty years omitted his personal attendance on His Majesty in that month in which he was to attend and preach to him; nor, having ever been left out of the Roll and number of Lent-Preachers; and there being then (in *January 1630.*) a report brought to *London*, or raised there, that *Dr. Donne* was dead: That report, gave him occasion to write this following Letter to a dear friend.

*Sir,*

“ This advantage you and my other friends  
 “ have by my frequent fevers, that I am so much  
 “ the oftner at the gates of Heaven; and this  
 “ advantage by the solitude and close imprison-  
 “ ment that they reduce me to after, that I am  
 “ so much the oftner at my prayers, in which I  
 “ shall never leave out your happiness; and I  
 “ doubt not among his other blessings, God  
 “ will add some one to you for my prayers. A  
 “ man would almost be content to dye (if there  
 “ were no other benefit in death) to hear of so  
 “ much sorrow, and so much good testimony  
 “ from good men as I (God be blessed for it)  
 “ did upon the report of my death; yet I per-  
 “ ceive it went not through all, for one writ to  
 “ me that some (and he said of my friends)  
 “ conceived I was not so ill as I pretended, but  
 “ withdrew my self to live at ease, discharged  
 F 3 “ of

"of preaching. It is an unfriendly, and God  
 "knows an ill-grounded interpretation; for I  
 "have alwayes been forrier when I could not  
 "preach, than any could be they could not hear  
 "me. It hath been my desire, and God may be  
 "pleased to grant it, that I might dye in the  
 "Pulpit; if not that, yet, that I might take  
 "my death in the Pulpit, that is, dye the soon-  
 "er by occasion of those labours. Sir, I hope  
 "to see you presently after *Candlemas*, about  
 "which time will fall my *Lent-Sermon at Court*,  
 "except my *Lord Chamberlain* believe me to be  
 "dead, and so leave me out of the Roll; but as  
 "long as I live, and am not speechless, I would  
 "not willingly decline that service. I have bet-  
 "ter leisure to write, than you to read; yet I  
 "would not willingly oppress you with too  
 "much Letter. God blefs you and your Son as  
 "I wish,

Your poore friend and servant  
 in Christ Jesus,  
 J. Donne:

Before that month ended, he was appointed  
 to preach upon his old constant day, the first  
*Friday in Lent*; he had notice of it, and had in  
 his sickness so prepared for that imployment,  
 that as he had long thirsted for it: so, he resolu-  
 ved his weakness should not hinder his journey;  
 he came therefore to *London*, some few dayes  
 before his appointed day of preaching. At his  
 coming

coming thither, many of his friends ( who with sorrow saw his sickness had left him onely so much flesh as did onely cover his bones ) doubted his strength to perform that task, and, did therefore dissuade him from undertaking it, assuring him however, it was like to shorten his life; but, he passionately denied their requests; saying, *he would not doubt that that God who in so many weaknesses had assisted him with an unexpected strength, would now withdraw it in his last employment; professing an holy ambition to perform that sacred work.* And, when to the amazement of some beholders he appeared in the Pulpit, many of them thought he presented himself not to preach mortification by a living voice: but, mortality by a decayed body and dying face. And doubtless, many did secretly ask that question in Ezekiel; *Do these bones live? or, can that soul organize that tongue, to speak so long time as the sand in that glass will move towards its centre, and measure out an hour of this dying mans unspent life?* Doubtless it cannot; and yet, after some faint pauses in his zealous prayer, his strong desires enabled his weak body to discharge his memory of his preconceived meditations, which were of dying, the Text being, *To God the Lord belong the issues from death.* Many that then saw his tears, and heard his faint and hollow voice, professing they thought the Text prophetically chosen, and that *Dr. Donne had preach't his own funeral Sermon.*

Ezek.  
37. 3.

Being full of joy that God had enabled him to perform this desired duty, he hastened to his house, out of which he never moved, till like *St. Stephen, he was carried by devout men to his Grave.*

The next day after his Sermon, his strength being much wasted, and his spirits so spent, as indisposed him to business, or to talk: A friend that had often been a witness of his free and facetious discourse, asked him, *Why are you sad?* To whom he replied with a countenance so full of cheerful gravity, as gave testimony of an inward tranquillity of mind, and of a soul willing to take a farewell of this world. And said,

‘I am not sad, but most of the night past I have entertained my self with many thoughts of several friends that have left me here, and are gone to that place from which they shall not return: And, that within a few dayes I also shall go hence, and be no more seen. And, my preparation for this change is become my nightly meditation upon my bed, which my infirmities have now made restless to me. But, at this present time I was in a serious contemplation of the providence and goodness of God to me, who am less than the least of his mercies; and looking back upon my life past, I now plainly see it was his hand that prevented me from all temporal employment; and, it was his Will that I should never settle nor thrive

' thrive till I entred into the Ministry; in which,  
 ' I have now liv'd almost twenty years (I hope  
 ' to his glory) and by which I most humbly  
 ' thank him, I have been enabled to require  
 ' most of those friends which shewed me kind-  
 ' ness when my fortune was very low, as God  
 ' knows it was: and (as it hath occasioned the  
 ' expression of my gratitude) I thank God  
 ' most of them have stood in need of my requi-  
 ' tal. I have liv'd to be useful and comfortable  
 ' to my good Father-in-law Sir *George Moore*,  
 ' whose patience God hath been pleased to ex-  
 ' ercise with many temporal Crosses; I have  
 ' maintained my own Mother, whom it hath  
 ' pleased God after a plentiful fortune in her  
 ' younger dayes, to bring to a great decay in her  
 ' very old age. I have quieted the Conscien-  
 ' ces of many that have groaned under the bur-  
 ' then of a wounded spirit, whose prayers I  
 ' hope are available for me, I cannot plead inno-  
 ' cency of life, especially of my youth: But, I  
 ' am to be judged by a merciful God, *who is not*  
 ' *willing to see what I have done amiss*. And,  
 ' though of my self I have nothing to present to  
 ' him but sins and misery; yet, I know he looks  
 ' not upon me now as I am of my self, but as I  
 ' am in my Saviour, and hath given me even at  
 ' this time some testimonies by his Holy Spirit,  
 ' that I am of the number of his Elect: *I*  
 ' *am therefore full of joy, and shall dye in*  
 ' *peace*.

I must here look so far back, as to tell the Reader, that at his first return out of *Essex* to preach his last Sermon, his old Friend and Physician, Dr. *Fox*, a man of great worth, came to him to consult his health; and that after a sight of him, and some queries concerning his distempers, he told him, *That by Cordials, and drinking milk twenty dayes together, there was a probability of his restauration to health;* but he passionately denied to drink it. Nevertheless, Dr. *Fox*, who loved him most intirely, wearied him with solicitations, till he yielded to take it for ten dayes; at the end of which time, he told Dr. *Fox*, *he had drunk it more to satisfie him, than to recover his health; and that he would not drink it ten dayes longer upon the best moral assurance of having twenty years added to his life, for he loved it not; and that he was so far from fearing death, which is the King of terrors, that he longed for the day of his dissolution.*

It is observed, that a desire of glory or commendation is rooted in the very nature of man; and, that those of the severest and most mortified lives, though they may become so humble as to banish self-flattery, and such weeds as naturally grow there; yet, they have not been able to kill this desire of glory, but that like our radical heat it will both live and dye with us; and, many think it should do so; and, we want not sacred examples to justifie the desire of having our memory to out-live our lives: which I mention,

mention, because Dr. *Donne*, by the persuation of Dr. *Fox*, easily yielded at this very time to have a Monument made for him; but Dr. *Fox* undertook not to persuade how or what it should be; that was left to Dr. *Donne* himself.

This being resolved upon, Dr. *Donne* sent for a Carver to make for him in wood the figure of an *Urn*, giving him directions for the compass and height of it; and, to bring with it a board of the height of his body. These being got, then without delay a choice Painter was to be in a readiness to draw his picture, which was taken as followeth. — Several Charcole-fires being first made in his large Study, he brought with him into that place his winding-sheet in his hand; and, having put off all his cloaths, had this sheet put on him, and so tyed with knots at his head and feet, and his hands so placed, as dead bodies are usually fitted to be shrowded and put into the grave. Upon this *Urn* he thus stood with his eyes shut, and with so much of the sheet turned aside as might shew his lean, pale, and death-like face; which was purposely turned toward the East, from whence he expected the second coming of his and our Saviour. Thus he was drawn at his just height; and when the picture was fully finished, he caused it to be set by his bed-side, where it continued, and became his hourly object till his death: and, was then given to his dearest friend and Executor Dr. *King*,



*King*, who caused him to be thus carved in one entire piece of white Marble, as it now stands in the Cathedral Church of *St. Pauls*; and by *Dr. Donne's* own appointment, these words were to be affixed to it as his Epitaph:

JOHANNES DONNE  
Sac. Theol. Professor

*Post varia Studia quibus ab-annis tenerrimis fideliter, nec infeliciter incubuit;*

*Instinctu & impulsu Sp. Sancti, Monitu  
& Hortatu*

REGIS JACOBI, Ordines Sacros amplexus  
Anno sui Jesu, 1614. & sue atatis 42.  
Decanatu hujus Ecclesie indutus 27. Novembris 1621.

*Exutus morte ultimo Die Martii 1631.*

*Hic licet in Occiduo Cinere Aspicit Eum  
Cujus nomen est Oriens.*

Upon Monday following, he took his last leave of his beloved Study; and, being sensible of his hourly decay, retired himself to his bed-chamber: and, that week sent at several times  
for

for many of his most considerable friends, with whom he took a solemn and deliberate farewell; commending to their considerations some sentences useful for the regulation of their lives, and then dismiss them, as good *Jacob* did his sons, with a spiritual benediction. The *Sunday* following he appointed his servants, that if there were any business undone that concerned him or themselves, it should be prepared against *Saturday* next; for, after that day he would not mix his thoughts with any thing that concerned this world; nor ever did: But, as *Job*, so he waited for the appointed time of his dissolution.

And now he had nothing to do but to dye; to do which, he stood in need of no longer time, for he had studied long, and to so happy a perfection, that in a former sickness he called God to witness \* *he was that minute ready to deliver his soul into his hands, if that minute God would determine his dissolution.* In that sickness he beg'd of God the constancy to be preserved in that estate for ever; and his patient expectation to have his immortal soul disrob'd from her garment of mortality, makes me confident he now had a modest assurance that his Prayers were then heard, and his Petition granted. He lay fifteen dayes earnestly expecting his hourly change; and, in the last hour of his last day, as his body melted away and vapoured into spirit, his soul having, I verily believe, some Revelation  
of

In his  
Book of  
Devoti-  
ons.

of the Beatifical Vision, he said, *I were miserable if I might not dye*; and after those words closed many periods of his faint breath, by saying often, *Thy Kingdom come, Thy Will be done*. His speech, which had long been his ready and faithful servant, left him not till the last minute of his life, and then forsook him; not to serve another Master, but dyed before him; for that it was become useles to him that now conversed with God on earth, as Angels are said to do in heaven, *only by thoughts and looks*. Being speechless, he did as St. Stephen, *look stedfastly towards heaven, till he saw the Son of God standing at the right hand of his Father*: and being satisfied with this blessed sight, as his soul ascended, and his last breath departed from him, he closed his own eyes; and then, disposed his hands and body into such a posture as required not the least alteration by those that came to shroud him.

Thus *variable*, thus *vertuous* was the Life; thus *excellent*, thus *exemplary* was the Death of this memorable man.

He was buried in that place of St. Pauls Church which he had appointed for that use some years before his death; and, by which he passed daily to pay his publick devotions to Almighty God (who was then served twice a day by a publick form of Prayer and Praises in that place) but, he was not buried privately, though he desired it; for, beside an unnumbered number

ber of others, many persons of Nobility, and of eminency for Learning, who did love and honour him in his life, did shew it at his death, by a voluntary and sad attendance of his body to the grave, where nothing was so remarkable as a publick sorrow.

To which place of his Burial some mournful Friend repaired, and, as *Alexander the Great* did to the grave of the famous *Achilles*, so they strewed his with an abundance of curious and costly Flowers; which course they (who were never yet known) continued morning and evening for many dayes; not ceasing till the stones that were taken up in that Church to give his body admission into the cold earth (now his bed of rest) were again by the *Masons* art so levelled and firmed, as they had been formerly; and, his place of Burial undistinguishable to common view.

Nor was this all the Honour done to his reverend Ashes; for, as there be some persons that will not receive a reward for that for which God accounts himself a Debtor: persons, that dare trust God with their Charity, and without a witness; so there was by some grateful unknown Friend, that thought *Dr. Donne's* memory ought to be perpetuated, an hundred Marks sent to his two faithful Friends \* and Executors, towards the making of his Monument. It was not for many years known by whom; but, after the death of *Dr. Fox*, it was known

*Dr. King*  
and *Dr.*  
*Monfort.*

known that it was he that sent it; and he lived to see as lively a representation of his dead Friend, as Marble can express; a Statue indeed so like Dr. Donne, that (as his Friend Sir Henry Wotton hath expressed himself) it seems to breathe faintly; and, Posterity shall look upon it as a kind of artificial Miracle.

*He was of Stature moderately tall, of a strait and equally-proportioned body, to which all his words and actions gave an unexpressible addition of Comeliness.*

*The melancholy and pleasant humor were in him so contempered, that each gave advantage to the other, and made his Company one of the delights of Mankind.*

*His fancy was unimitably high, equalled onely by his great wit, both being made useful by a commanding judgement.*

*His aspect was chearful, and such as gave a silent testimony of a clear knowing soul, and of a Conscience at peace with it self.*

*His melting eye shewed that he had a soft heart, full of noble compassion; of too brave a soul to offer injuries, and too much a Christian not to pardon them in others.*

*He did much contemplate (especially after he entred into his Sacred Calling) the mercies of Almighty God, the immortality of the Soul, and the joyes of Heaven; and would often say, Blessed be God that he is God divinely like himself.*

*He*

*He was by nature highly passionate, but more apt to reluct at the excesses of it. A great lover of the offices of humanity, and of so merciful a spirit, that he never beheld the miseries of Mankind without pity and relief.*

*He was earnest and unwearied in the search of knowledge; with which his vigorous soul is now satisfied, and employed in a continual praise of that God that first breathed it into his active body; that body which once was a Temple of the Holy Ghost, and is now become a small quantity of Christian dust:*

*But I shall see it reanimated.*

J. W.

---

G

A N

---

AN EPI T A P H written by Dr.  
Corbet, late Bishop of Oxford,  
on his Friend Dr. Donne.

**H**E that wou'd write an Epitaph for thee,  
And write it well, must first begin to be  
Such as thou wert; for, none can truly know  
Thy life and worth, but he that hath liv'd so.  
He must have wit to spare, and to hurle down,  
Enough to keep the Gallants of the Town.  
He must have learning plenty, both the Laws,  
Civil and Common, to judge any Cause.  
Divinity great store above the rest,  
Not of the last Edition, but the best.  
He must have language, travel, all the Arts,  
Judgement to use, or else he wants thy parts.  
He must have friends the highest, able to do,  
Such as Meccenas, and Augustus too.  
He must have such a sickness, such a death,  
Or else his vain descriptions come beneath.  
He that would write an Epitaph for thee,  
Should first be dead; let it alone for me.

To the Memory of my ever  
desired Dr. Donne. An Ele-  
gy by H. King, late Bishop  
of Chicester.

**T**O have liv'd eminent in a degree  
Beyond our loftiest thoughts, that is like thee;  
Or t'have had too much merit, is not safe,  
For such excesses find no Epitaph.

At common graves we have poetick eyes,  
Can melt themselves in easie Elegies;  
Each quill can drop his tributary verse;  
And pin it like the hatchments to the herse:  
But at thine, Poem or Inscription  
(Rich soul of wit and language) we have none.  
Indeed a silence does that Tomb besit,  
Where is no Herald left to blazon it.  
Widow'd invention justly doth forbear  
To come abroad, knowing thou art not there:  
Late her great Patron, whose prerogative  
Maintain'd and cloath'd her so, as none alive  
Must now presume to keep her at thy rate,  
Though he the Indies for her dower estate.  
Or else that awful fire which once did burn  
In thy clear brain, now fallen into thy Urn,



*Lives there to fright rude Empericks from thence,  
Which might profane thee by their Ignorance.  
Whoever writes of thee, and in a stile  
Unworthy such a theme, does but revile  
Thy precious dust, and wakes a learned spirit,  
Which may revenge his rapes upon thy merit :  
For all a low-pitch't fancy can devise  
Will prove at best but hallowed injuries.*

*Thou like the dying Swan did'st lately sing  
Thy mournful dirge in audience of the King ;  
When pale looks and faint accents of thy breath  
Presented so to life that piece of death,  
That it was fear'd and prophesied by all  
Thou thither cam'st to preach thy Funerall.  
Oh hadst thou in an Elegiack knell  
Rung out unto the World thine own farewell,  
And in thy high victorious numbers beat  
The solemn measures of thy griev'd retreat,  
Thou might'st the Poets service now have mist,  
As well as then thou didst prevent the Priest :  
And never to the World beholden be,  
So much as for an Epitaph for thee.*

*I do not like the office ; nor is't fit  
Thou who didst lend our age such sums of wit,  
Should'st now re-borrow from her bankrupt mine  
That oare to bury thee which first was thine :  
Rather still leave us in thy debt, and know,  
Exalted Soul, more glory 'tis to owe  
Thy memory what we can never pay,  
Than with embased Coyn those Rites defray.*

*Commit*

Commit we then thee to thy self, nor blame  
 Our drooping loves that thus to thine own fame  
 Leave thee Executor, since but thine own  
 No pen could do thee Justice, nor bayes Crown  
 Thy vast deserts; save that, we nothing can  
 Depute to be thy ashes guardian:

So, Jewellers no Art or Metal trust  
 To form the Diamond, but the Diamonds dust.

H. K.

## AN ELEGY on Dr. DONNE.

Our Donne is dead: and, we may sighing say,  
 We had that man where language chose to stay  
 And shew her utmost power. I wou'd not praise  
 That, and his great Wit, which in our vain dayes  
 Makes others proud; but, as these serv'd to unlock  
 That Cabinet his mind, where such a stock  
 Of knowledge was repos'd, that I lament  
 Our just and general cause of discontent.

And, I rejoyce I am not so severe,  
 But as I write a Line, to weep a tear  
 For his decease: such sad Extremities  
 Can make such men as I write Elegies.

G 3

And

*And wonder not ; for, when so great a loss  
Falls on a Nation, and they slight the Cross,  
God hath rais'd Prophets to awaken them  
From their dull Lethargy: witness my Pen,  
Not us'd to upbraid the World: though now it must  
Freely, and boldly, for, the Cause is just.*

*Dull age! oh, I wou'd spare thee, but thou'rt worse:  
Thou art not only dull, but, hast a Curse  
Of black Ingratitude: if not, Couldst thou  
Part with this matchless man, and make no vow  
For thee and thine successively to pay,  
Some sad remembrance to his dying day?*

*Did his Youth scatter Poetry, wherein  
Lay Loves Philosophy? Was every sin  
Pictur'd in his sharp Satyrs, made so foul  
That some have fear'd sins shapes, & kept their soul  
Safer by reading Verse? Did he give dayes,  
Fast marble Monuments to those whose praise  
He wou'd perpetuate? Did he (I fear  
Envy will doubt) these at his twentieth year?*

*But more matur'd: did his rich soul conctive,  
And, in harmonious holy numbers weave  
\* La Co. A Crown of Sacred Sonnets, fit to adorn  
rena. A dying Martyrs brow: or, to be worn  
On that blest head of Mary Magdalen,  
After she wip'd Christs feet, but not, till then.  
Did he (fit for such Penitents as she  
And he to use) leave us a Letanie,*

*Which*

Which all devout men love : and, doubtless shall  
 As times grow better, grow more Classicall.  
 Did he write Hymns, for Piety and Wit,  
 Equal to those great grave Prudentius writ ?  
 Spake he all Languages ? Knew he all Laws ?  
 The grounds and use of Physick : but, because  
 'Twas mercenary, wou'd it : went to see  
 That happy place of Christs Nativity.  
 Did he return and preach him ? preach him so  
 As since St. Paul none ever did ! they know :  
 Those happy souls that hear'd him know this truth.  
 Did he confirm thy ag'd & convert thy youth ?  
 Did he these wonders ! and, is his dear loss  
 Mourn'd by so few ? few for so great a Cross.

But sure, the silent are ambitious all  
 To be close Mourners at his Funerall.  
 If not, in common pity, they forbear  
 By Repetitions to renew our care :  
 Or knowing grief conceiv'd, and hid, consumes  
 Mans life insensibly, as poyson fumes  
 Corrupt the brain, take silence for the way  
 To enlarge the soul from these walls, mud, and clay,  
 Materials of this body : to remain  
 With him in Heaven, where no promiscuous pain  
 Lessens those joyes we have : for, with him all  
 Are satisfied, with joyes essentiall.

Dwell on these joyes my thoughts : oh, do not call  
 Grief back, by thinking on his Funerall :

G 4

Forget

Forget he lov'd me : waste not my swift years  
 Which haste to Davids seventy, fill'd with fears  
 And sorrows for his death. Forget his parts,  
 They find a living grave in good mens hearts.  
 And, for my first is daily paid for sin:  
 Forget to pay my second sigh for him.  
 Forget his powerful preaching : and, forget  
 I am his Convert: Oh my frailty ! let  
 My flesh be no more heard : it will obtrude  
 This Lethargy : so shon'd my gratitude,  
 My vows of gratitude shon'd so be broke ;  
 Which, can no more be, than his vertues spoke  
 By any but himself: for which cause, I  
 Write no Incomiums, but this Elegy.  
 Which, as a Free-will offering, I here give  
 Fame and the World: and, parting with it, grieve,  
 I want abilities, fit to set forth,  
 A Monument, great, as Donne's matchless worth.

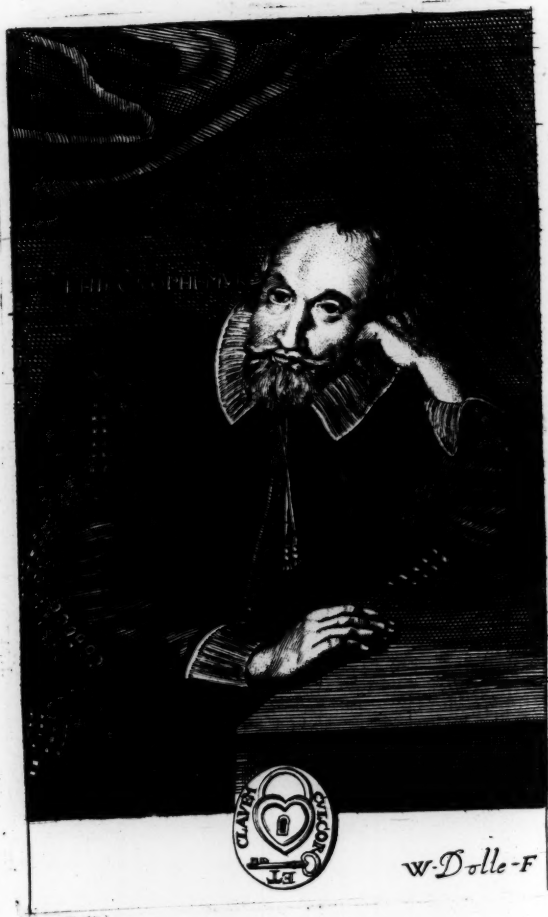
April 7. 1631.

Iz: W<sup>a</sup>.

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F I N I S.





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Print

THE  
L I F E  
O F  
S<sup>r</sup> HENRY WOTTON,  
SOMETIME  
*Provost of Eaton Colledge.*



There are them that have left a name behinde them; so that  
their praise shall be spoken of : *Eccles.* 44. 8.

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L O N D O N,  
Printed by *Thomas Newcomb*, for *Richard Marriot*,  
and sold by most Bookfellers. 1670.



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THE  
L I F E  
O F  
Sir HENRY WOTTON.



**S**IR *Henry Wotton*, (whose Life, I now intend to write) was born in the year of our Redemption, 1568. in *Bocton-hall*, (commonly called, *Bocton*, or *Boughton place*) in the Parish of *Bocton Malherb*, in the fruitful Country of *Kent*: *Bocton-hall* being an *ancient* and *goodly structure*, beautifying, and being beautified by the Parish Church of *Bocton Malherb* adjoyning unto it: and, both seated within a fair Park of the *Wottons*, on the Brow of such a *Hill*, as gives the advantage of a large Prospect, and of equal pleasure to all Beholders.

But this House and Church, are not remarkable for any thing so much, as for that the memorable Family of the *Wottons* have so long inhabited the one, and now lie buried in the

#### 4 The Life of Sir Henry Wotton.

other, as appears by their many *Monuments* in that Church; the *Wottons* being a Family, that hath brought forth divers Persons eminent for Wisdom and Valour, whose Heroick Acts, and Noble Employments, both in *England* and in forraign parts, have adorn'd themselves, and this Nation: which they have served abroad faithfully, in the discharge of their great trust, and prudently in their Negotiations with several Princes; and also serv'd it at home with much Honour and Justice, in their wise managing a great part of the publick affairs thereof, in the various times both of War and Peace.

But, lest I should be thought by any, that may incline, either to deny or doubt this Truth, not to have observed *Moderation* in the commendation of this Family; And also, for that I believe the *Merits* and *Memory* of such persons, ought to be thankfully recorded; I shall offer to the consideration of every Reader, out of the testimony of their *Pedegree*, and our *Chronicles*, a part (and but a part) of that just Commendation which might be from thence enlarged, and shall then leave the indifferent Reader to judge, whether my error be an *excess* or *defect* of Commendations.

Sir *Robert Wotton* of *Boston Malherb* Knight, was born in the year of Christ 1463. He living in the Reign of King *Edward* the fourth, was by him trusted to be Lieutenant of *Guisnes*, to be Knight Porter, and Comptroller of *Cal-lais*;

*lais*; where he dyed, and lies honourably buried.

Sir *Edward Wotton* of *Bocton Malherb* Knight, (Son and Heir of the said Sir *Robert*) was born in the year of Christ, 1489. in the Reign of King *Henry* the Seventh. He was made Treasurer of *Callais*, and of Privie-Council to King *Henry* the Eight, who offered him to be Lord Chancellour of *England*, but (saith \* *Hollin-* \* In his  
*shed*) out of a virtuous modesty he refused it. Chronicle

*Thomas Wotton* of *Bocton Malherb* Esquire, Son and Heir of the said Sir *Edward*, (and the Father of our Sir *Henry*, that occasions this relation) was born in the year of Christ 1521. He was a Gentleman excellently educated, and studious in all the *Liberal Arts*; in the knowledge whereof, he attained unto a great perfection, who though he had (besides those abilities, a very Noble, and plentiful estate, and the ancient Interest of his *Predecessors*) many invitations from Queen *Elizabeth* to change his Country Recreations and Retirement for a Court-Life, offering him a Knight-hood (she was then with him at his *Bocton-hall*) and that to be but as an earnest of some more honorable and more profitable imployment under Her, yet, he humbly refused both; being a man of great modesty, of a most plain and single heart, of an antient freedom, and integrity of mind. A commendation which Sir *Henry Wotton* took occasion often to remember with great glad-

ness, and thankfully to boast himself the Son of such a Father: From whom indeed he derived that noble ingenuity that was alwayes practised by himself, and which he ever both commended and cherish'd in others. This *Thomas* was also remarkable for Hospitality, a great Lover, and much beloved of his Country; to which may justly be added, that he was a Cherisher of *Learning*, as appears by that excellent Antiquary *M. William Lambert*, in his perambulation of *Kent*.

This *Thomas* had four sons, *Sir Edward*, *Sir James*, *Sir John*, and *Sir Henry*.

*Sir Edward* was Knighted by Queen *Elizabeth*, and made Comptroller of Her Majesties Houshold. He was (saith *Cambden*) a man remarkable for many and great Imployments in the State, during her Reign, and sent several times *Ambassadour* into Forraign Nations. After her death, he was by King *James* made Comptroller of his Houshold, and called to be of his Privy-Council, and by him advanced to be *Lord Wotton*, *Baron of Merley in Kent*, and made Lord Lieutenant of that County.

*Sir James* (the second son) may be numbred among the Martial men of his age, who was in the 38 of Queen *Elizabeths* Reign (with *Robert Earl of Suffex*, *Count Lodowick of Nassaw*, *Don Christophero*, son of *Antonio* King of *Portugal*, and divers other Gentlemen of Nobleness and Valour) Knighted in the Field near *Cadiz* in *Spain*,

Spain, after they had gotten great Honour and Riches, besides a notable retaliation of Injuries by taking that Town.

Sir *Fohn*, being a Gentleman excellently accomplished, both by Learning and Travel, was Knighted by Queen *Elizabeth*, and by her look'd upon with more then ordinary favour, and intentions of preferment; but Death, in his younger years, put a period to his growing hopes.

Of Sir *Henry*, my following discourse shall give an account.

The descent of these fore-named *Wottons*, were all in a direct Line; and most of them and their actions, in the memory of those with whom we have conversed: But, if I had look'd so far back, as to Sir *Nicolas Wotton*, (who lived in the Reign of King *Richard* the second;) or before him, upon divers others of great note in their several Ages, I might by some be thought tedious; and yet others may more justly think me negligent, if I omit to mention *Nicholas Wotton*, the fourth Son of Sir *Robert*, whom I first named:

This *Nicholas Wotton* was Doctor of Law, and sometime Dean of *Canterbury*: a man whom God did not onely bless with a long life, but with great abilities of mind, and an inclination to imploy them in the service of his Country, as is testified by his several Employments; \* having been sent nine times *Ambassadour* unto foreign

\* Cambden in his Britannia.

## 2 The Life of Sir Henry Wotton.

raign Princes; and being a Privy-Counsellor to King *Henry* the eighth, to *Edward* the sixth, to Queen *Mary* and Queen *Elizabeth*; who also, after he had (during the Wars between *England*, *Scotland* and *France*) been three severall times (and not unsuccessfully) imployed in Committies for settling of peace betwixt this and those Kingdomes, dyed (saith learned *Cambden*) full of Commendations for Wisdom and Piety. He was also by the Will of King *Henry* the eighth, made one of his Executors, and chief *Secretary* of State to his Son, that pious Prince *Edward* the sixth. Concerning which *Nicholas Wotton*, I shall say but this little more; That he refused (being offered it by Queen *Elizabeth*) to be \* *Arch-bishop* of *Canterbury*, and that he dyed not rich, though he lived in that time of the dissolution of *Abbeys*.

\* *Holin-  
shed.*

More might be added: but by this it may appear, that Sir *Henry Wotton*, was a Branch of such a kindred as left a Stock of Reputation to their Posterity; such Reputation, as might kindle a generous emulation in strangers, and preserve a noble ambition in those of his name and Family to perform Actions worthy of their Ancestors.

And, that Sir *Henry Wotton* did so, might appear more perfectly then my Pen can express it; if of his many surviving friends, some one of higher parts and imployment, had been pleased to have commended his to Posterity: But, since some  
years

years are now past, and they have all (I know not why) forbore to do it; my gratitude to the memory of my dead friend, and the renewed request of some \* that still live solicitous to see this duty performed; these have had a power to perswade me to undertake it; which, truly, I have not done, but with some distrust of mine own Abilities, and yet so far from despair, that I am modestly confident my humble language shall be accepted, because I present all Readers with a Commixture of truth, and Sir Henry Wotton's merits.

\* Mr. Nic. Oudert, and others.

This being premised, I proceed to tell the Reader, that the father of Sir Henry Wotton was twice married, first to Elizabeth, the Daughter of Sir John Rudstone Knight; after whose death, though his inclination was averse to all Contentions; yet, necessitated he was to several Suits in Law: in the prosecution whereof, (which took up much of his time, and were the occasion of many Discontents) he was by divers of his friends earnestly perswaded to a re-marriage; to whom he as often answered, That if ever he did put on a resolution to marry, he was seriously resolved to avoid three sorts of persons:

namely, those { that had Children.  
that had Law-suits.  
that were of his Kindred.

B

And



And yet, following his own Law-suits, he met in *Westminster-Hall* with one Mistress *Morton*, Widow to — *Morton* of *Kent* Esquire: who was also engaged in several suits in Law, and, he observing her Comportment at the time of hearing one of her Causes before the Judges, could not but at the same time, both compassionate her Condition, and yet, so affect her Person, that although there were in her a concurrence of all those accidents, against which he had so seriously resolved; yet his affection to her grew then so strong, that he resolved to solícite her for a Wife; and did; and obtained her.

By her (who was the Daughter of Sir *William Finch* of *Eastwell* in *Kent*) he had *Henry* his youngest son. His Mother undertook to be Tutoress unto him during much of his Childhood; for whose care and pains, he paid her each day with such visible signes of future perfection in Learning, as turned her employment into a pleasing-trouble: which she was content to continue, till his Father took him into his own particular care, and disposed of him to a Tutor in his own House at *Boston*.

And, when time and diligent instruction, had made him fit for a removal to an higher Form, (which was very early) he was sent to *Winchester-School*: a place of strict Discipline and Order: that so, he might in his youth be moulded into a Method of living by Rule; which his wife

wise Father knew to be the most necessary way, to make the future part of his life, both happy to himself, and useful for the discharge of all business, whether publick or private.

And, that he might be confirmed in this regularity, he was at a fit age removed from that School, to New-Colledge in Oxford; both being founded by William Wickham Bishop of Winchester.

There he continued, till about the eighteenth year of his Age: and was then transplanted into Queens-Colledge; where within that year, he was by the chief of that Colledge, perswatively enjoined to write a play for their private use: (it was the Tragedy of *Tancredo*) which was so interwoven with Sentences, and for the Method and exact personating those humours, passions, and dispositions, which he proposed to represent, so performed; that the gravest of that society declared, he had in a sleight imployment, given an early, and a solid testimony of his future abilities. And, though there may be some sower dispositions, which may think this not worth a memorial; yet, that wise Knight *Baptista Guarini* (whom learned Italy accounts one of her ornaments) thought it neither an uncomely, nor an unprofitable imployment for his Age.

But I pass to what will be thought more serious.

About the nineteenth year of his Age, he

proceeded Master of *Arts*; and at that time read in Latine three Lectures *de Oculo*: wherein, he having described the *Form*, the *Motion*, the curious *composure* of the *Eye*; and, demonstrated, how of those very many, every *humour* and *nerve* performs its distinct Office, so as the God of Order hath appointed, without mixture or confusion; and all this, to the advantage of man, to whom it is given; not onely as the bodies guide: but, whereas all other of his senses require time to inform the Soul: this, in an instant apprehends and warns him of *dangers*; teaching him in the very eyes of others to discover *wit*, *folly*, *love*, and *hatred*. After these observations he fell to dispute this Optique question, *Whether we see by the Emission of the Beams from within; or Reception of the Species from without?* and after that, and many other like learned disquisitions, in the Conclusion of his *Lectures*, he took a fair occasion to beautifie his discourse with a Commendation of the blessing and benefit of *Seeing*: By which, we do not only discover *Natures Secrets*: but, with a continued content (for the eye is never weary of seeing) behold the great *Light* of the *VVorld*, and by it discover the Fabrick of the *Heavens*, and both the Order and Motion of the *Celestial Orbs*; nay, that if the *eye* look but downward, it may rejoyce to behold the bosome of the *Earth*, our common Mother, *embroidered* and *adorned* with numberless and various

rious

rious *Flowers*, which man sees daily grow up to perfection; and then, silently moralize his own condition, who in a short time (like those very *Flowers*) *decays, withers*, and quickly returns again to that *Earth*, from which both had their first being.

These were so exactly debated, and so Rhetorically heightened, as, among other admirers, caused that learned *Italian, Albericus Gentilis* (then Professor of the *Civil Law* in *Oxford*) to call him *Henrice mi ocella*; which dear expression of his, was also used by divers of Sir Henry's dearest Friends, and by many other persons of Note, during his stay in the University.

But his stay there was not long; at least, not so long as his Friends once intended: for, the year after Sir Henry proceeded Master of Arts, his father (whom Sir Henry did never mention without this, or some like reverential expression; as, *That good man my father*; or, *My father the best of men*:) about that time, this good man changed this for a better life; leaving to Sir Henry, as to his other younger sons, a rent-charge of an hundred Mark a year, to be paid for ever, out of some one of his Mannors of a much greater value.

And here, though this good man be dead, yet I wish a Circumstance or two that concern him, may not be buried without a Relation; which I shall undertake to do, for that I suppose, they

may so much concern the Reader to know, that I may promise my self a pardon for a short Digression.

**I**N the year of our Redemption, 1553. Nicholas Wotton Dean of *Canterbury* (whom I formerly mentioned) being then Ambassador in *France*, dream'd, that his Nephew, this *Thomas Wotton*, was inclined to be a party in such a project, as, if he were not suddenly prevented, would turn both to the loss of his life, and ruine of his *Family*.

Doubtless, the good Dean did well know, that common Dreams are but a senseless paraphrase on our waking thoughts; or, of the business of the day past; or, are the result of our over ingaged affections, when we betake our selves to rest; and, that the observation of them, may turn to silly Superstitions, as they too often do: But, though he might know this, and, might also believe that Prophecies are ceased; yet, doubtless he could not but consider, that all Dreams are not to be neglected or cast away; and did therefore rather lay this Dream aside, than intend totally to lose it; for that dreaming the same again the Night following, when it became a double Dream; like that of *Pharaoh* (of which dreams, the learned have made many observations) and that, it had no dependence on his waking thoughts, much less on the desires of his heart; then, he did more seriously

ously consider it, and remembered that Almighty God was pleased in a Dream to reveal and to assure \* *Monica* the Mother of St. *Austin*, \* *St. Austin's* *confession.* that he, her son (for whom she wept so bitterly, and prayed so much) should at last become a Christian: This the good Dean considered; and, considering also, that Almighty God (though the causes of Dreams be often unknown) hath even in these latter times, by a certain *illumination* of the soul in sleep, discovered many things that humane wisdom could not foresee: Upon these considerations, he resolved to use so prudent a remedy by way of prevention, as might introduce no great inconvenience to either party. And to that end, he wrote to the *Queen* ('twas *Queen Mary*) and besought her, *That she would cause his Nephew Thomas Wotton, to be sent for out of Kent: and, that the Lords of her Council might interrogate him in some such feigned questions, as might give a colour for his Commitment into a favourable Prison; declaring, that he would acquaint her Majesty with the true reason of his request, when he should next become so happy as to see, and speak to her Majesty.*

'Twas done as the *Dean* desired: and in Prison I must leave Mr. *Wotton*, till I have told the Reader what followed.

At this time a Marriage was concluded betwixt our *Queen Mary*, and *Philip King of Spain*: And though this was concluded with

the advice, if not by the perswasion of her Privy Council, as having many probabilities of advantage to this Nation: yet, divers persons of a contrary perswasion, did not onely declare against it, but also raised Forces to oppose it; believing (as they said) it would be a means to bring *England* under subjection to *Spain*, and make those of this Nation slaves to strangers.

And of this number Sir *Thomas Wyat* of *Boxley-Abby* in *Kent* (betwixt whose Family, and the Family of the *Wottons*, there had been an ancient and intire friendship) was the principal Actor; who having perswaded many of the Nobility and Gentry (especially of *Kent*) to side with him; and, being defeated, and taken Prisoner, was legally arraigned, condemned, and lost his life: So did the Duke of *Suffolk*, and divers others, especially many of the Gentry of *Kent*, who were there in several places executed as *Wyats* assistants.

And of this number, in all probability, had Mr. *Wotton* been, if he had not been confin'd; for, though he was not ignorant that another mans Treason, makes it mine by concealing it; yet, he durst confess to his Uncle, when he returned into *England*, and came to visit him in Prison, that he had more than an intimation of *Wyats* intentions; and, thought he had not continued actually innocent, if his Uncle had not so happily dream'd him into a Prison; out

of

of which place, when he was delivered by the same hand that caused his Commitment; they both considered the Dream more seriously; and then, both joyned in praising God for it; *That God, who ties himself to no Rules, either in preventing of evil, or in shewing of mercy to those, whom of his good pleasure he hath chosen to love.*

And this Dream was the more considerable, because many of the Dreams of this *Thomas Wotton* did most usually prove true, both in foretelling things to come, and discovering things past: of which I will give the Reader but one particular more, namely this; This *Thomas*, a little before his death, dream'd that the *University Treasury* was robbed by *Townsmen*, and poor *Scholars*; and, that the number was five: And being that day to write to his Son *Henry* at *Oxford*, he thought it worth so much pains, as by a Postscript in his Letter, to make a slight inquiry of it; the Letter (which was writ out of *Kent*, and dated three dayes before) came to his Sons hands the very morning after the night in which the Robbery was committed; and when the City and University were both in a perplext Enquest of the Thieves; then did Sir *H. Wotton* shew his fathers Letter, and by it such light was given of this work of *darkness*, that the five guilty persons were presently discovered, and apprehended, without putting the *University* to so much trouble, as the casting of a Figure.

And



And it may yet be more considerable, that this *Nicholas* and *Thomas Wotton* should both (being men of holy lives, of even tempers, and much given to fasting and prayer) foresee and foretell the very dayes of their own death: *Nicholas* did so, being then Seventy years of age, and in perfect health. *Thomas* did the like in the 65 year of his age; who being then in *London* (where he dyed) and foreseeing his death there, gave direction that his Body should be carried to *Bocton*; and though he thought his Uncle *Nicholas* worthy of that noble Monument which he built for him in the *Cathedral Church of Canterbury*; yet, this humble man gave direction concerning himself, to be buried privately, and especially without any pomp at his Funeral.

**B**Ut it may now seem more then time that I return to Sir *Henry Wotton* at *Oxford*; where, after his optick Lecture, he was taken into such a bosom friendship with the learned *Albericus Gentilis* (whom I formerly named) that if it had been possible, *Gentilis* would have breathed all his excellent knowledge both of the *Mathematicks* and *Law*, into the breast of his dear *Harry* (for so *Gentilis* used to call him:) and though he was not able to do that, yet, there was in Sir *Henry* such a propensity and connaturalness to the *Italian Language*, and those Studies whereof *Gentilis* was a great Master, that this

this friendship between them did daily increase, and proved daily advantageous to Sir Henry, for the improvement of him in several Sciences, during his stay in the University.

From which place, before I shall invite the Reader to follow him into a foreign Nation, though I must omit to mention divers persons that were then in *Oxford*, of memorable note for Learning, and Friends to Sir Henry Wotton, yet I must not omit the mention of a love that was there begun betwixt him and Dr. *Donne* (sometimes Dean of *St. Pauls*) a man, of whose abilities I shall forbear to say any thing, because he who is of this Nation, that pretends to Learning or Ingenuity, and is ignorant of Dr. *Donne*, deserves not to know him. The friendship of these two, I must not omit to mention, being such a friendship as was generously elemented: And as it was begun in their Youth, and in an University, and there maintained by correspondent Inclinations and Studies, so it lasted till Age and Death forced a Separation.

In *Oxford* he stayed till about two years after his fathers death: at which time, he was about the two and twentieth year of his Age; and having to his great Wit, added the ballast of Learning, and knowledge of the Arts, he then laid aside his Books, and betook himself to the useful Library of Travel, and a more general Conver-

Conversation with Mankind, employing the remaining part of his Youth, his industry and fortune to adorn his mind, and to purchase the rich treasure of forreign knowledge; of which, both for the secrets of Nature, the dispositions of many Nations, their several Laws and Languages, he was the possessor in a very large measure, as I shall faithfully make to appear, before I take my Pen from the following Narration of his Life.

In his Travels, which was almost nine years before his return into *England*, he stayed but one year in *France*, and most of that in *Geneva*; where he became acquainted with *Theodor Beza* (then very aged) and with *Isaac Causabon*, in whose fathers house (if I be rightly informed) Sir *Henry Wotton* was lodged, and there contracted a most worthy friendship with him and his most learned Son.

Three of the remaining eight years, were spent in *Germany*, the other five in *Italy* (the Stage on which God appointed he should act a great part of his life) where both in *Rome*, *Venice*, and *Florence*, he became acquainted with the most eminent men for Learning, and all manner of Arts, as *Picture*, *Sculpture*, *Chymistry*, *Architecture*, and divers other manual Arts; even Arts of inferiour nature; of all which, he was a most dear Lover, and a most excellent Judge.

He

He returned out of *Italy* into *England* about the Thirtieth year of his Age, being then noted by many, both for his person and comportment; for indeed he was of a choice shape, tall of stature, and of a most perswasive behaviour; which was so mixed with sweet Discourse, and Civilities, as gained him much love from all persons with whom he entred into an acquaintance.

And whereas he was noted in his Youth to have a sharp wit, and apt to jest; that, by Time, Travel, and Conversation, was so polish'd; and made so useful, that his company seemed to be one of the delights of Mankind; insomuch, as *Robert Earl of Essex* (then one of the darlings of fortune, and in greatest favour with *Queen Elizabeth*) invited him first into a friendship, and after a knowledge of his great abilities, to be one of his Secretaries; the other being Mr. *Henry Cusse*, sometimes of *Merton Colledge* in *Oxford* (and there also the acquaintance of Sir *Henry Wotton* in his Youth) Mr. *Cusse* being then a man of no common note in the University for his Learning; nor after his removal from that place, for the great abilities of his mind; nor indeed, for the fatalness of his end.

Sir *Henry Wotton* being now taken into a serviceable friendship with the Earl of *Essex*, did personally attend his Counsels and Employments in two Voyages at Sea against the *Spaniard*,

ard, and also in that (which was the Earls last) into *Ireland*; that Voyage wherein he did so much provoke the Queen to anger then, and worse at his return into *England*; upon whose immovable favour he had built such sandy hopes, as encouraged him to those undertakings which (with the help of a contrary Faction) suddenly caused his Commitment to the Tower.

Sir Henry Wotton observing this, though he was not of that Faction (for the Earls followers were also divided into their several interests) which encouraged the Earl to those undertakings which proved so fatal to him, and divers of his Confederation: yet, knowing *Treason* to be so comprehensive, as to take in even Circumstances, and out of them to make such Conclusions as subtle States-men shall project, either for their revenge or safety; considering this, he thought prevention by absence out of *England*, a better security than to stay in it; and plead his innocency in a Prison. Therefore did he, so soon as the Earl was apprehended, very quickly, and as privately glide through *Kent* to *Dover*, without so much as looking toward his native and beloved *Bocton*; and was by the help of favourable winds, and liberal payment, within Sixteen hours after his departure from *London*, set upon the *French* shore; where he heard shortly after, that the Earl was Arraign'd, Condemned, and Beheaded; that his

his Friend Mr. Cusse was hang'd, and divers other persons of Eminent Quality executed.

The Times did not look so favourably upon Sir Henry Wotton, as to invite his return into England; having therefore procured of his elder brother (the Lord Wotton) an assurance that his Annuity should be paid him in Italy, thither he went, happily renewing his interrupted friendship and interest, and indeed, his great content, in a new conversation with his old acquaintance in that Nation; and more particularly in Florence, which City is not more eminent for the great Dukes Court, then for the great recourse of men of choicest note for Learning and Arts; in which number he there met with his old Friend, Seignior Vietta, (a Gentleman of Venice, and) then taken to be Secretary to the Great Duke of Tuscany.

After some stay in Florence, he went the 4th time to visit Rome, where in the English Colledge he had very many Friends (their humanity made them really so, though they knew him to be a dissenter from many of their Principles of Religion;) and having enjoyed their company, and satisfied himself concerning some Curiosities that did partly occasion his Journey thither, he returned back to Florence, where a most notable accident befell him; an accident, that did not onely find new employment for his choice  
Abili-

Abilities, but introduce him a knowledge and an interest with our King *James*, then King of *Scotland*; which I shall proceed to relate.

But first, I am to tell the Reader, That though Queen *Elizabeth* (or she and her Council) were never willing to declare her *Successor*; yet, *James* then King of the *Scots*, was confidently believed by most to be the man upon whom the sweet trouble of Kingly Government would be imposed; and the *Queen* declining very fast, both by age, and visible infirmities, those that were of the *Romish* perswasion in point of Religion (even *Rome* it self, and those of this Nation) knowing that the death of the *Queen*, and the establishing of her *Successor*, were taken to be *critical* dayes for destroying or establishing the *Protestant* Religion in this Nation, did therefore improve all opportunities for preventing a Protestant Prince to succeed Her. And, as the *Pope's* Excommunication of *Queen Elizabeth*, had both by the judgement and practice of the Jesuited Papist, exposed Her to be warrantably destroyed; so (if we may believe an angry Adversary, (a \* *secular Priest* against a *Jesuite*) you may believe, that about that time there were many endeavours, first to excommunicate, and then to shorten the life of King *James*.

\* Watson  
in his  
*Quodlibets*.

Immedi-

Immediately after Sir Henry Wotton's return from *Rome* to *Florence* (which was about a year before the death of Queen *Elizabeth*) *Ferdinand* the great Duke of *Florence* had intercepted certain Letters that discovered a design to take away the life of the then King of *Scots*. The Duke abhorring the Fact, and resolving to endeavour a prevention of it, advised with his Secretary *Pietta*, by what means a caution might be best given to that King; and after consideration, it was resolved to be done by Sir Henry Wotton, whom *Pietta* first commended to the Duke, and the Duke had noted and approved of above all the *English* that frequented his Court.

Sir Henry was gladly called by his Friend *Pietta* to the Duke, who after much profession of trust and friendship, acquainted him with the secret; and being well instructed, dispatched him into *Scotland* with Letters to the King, and with those Letters, such *Italian* Antidotes against poyson, as the *Scots* till then had been strangers to.

Having partel from the Duke, he took up the name and language of an *Italian*; and thinking it best to avoid the line of *English* intelligence and danger, he posted into *Norway*, and through that Country towards *Scotland*, where he found the King at *Sterling*; then he used means (by *Bernard Lindsey*, one of the Kings Bed-Chamber) to procure him a speedy and pri-



private conference with His Majesty; assuring him, *That the business which he was to negotiate, was of such consequence, as had caused the great Duke of Tuscany, to enjoin him suddenly to leave his Native Countrey of Italy, to impart it to his King.*

This being by *Bernard Lindsey* made known to the King, the King after a little wonder, (mixt with jealousy) to hear of an *Italian* Ambassador, or Messenger, required his name, (which was said to be *Octavio Baldi*) and appointed him to be heard privately at a fixed hour that Evening.

When *Octavio Baldi* came to the Presence-Chamber-door, he was requested to lay aside his long *Rapier* (which *Italian*-like he then wore) and being entred the Chamber, he found there with the King three or four *Scotch* Lords standing distant in several corners of the Chamber. At the sight of whom he made a stand; which the King observing, *bade him be bold, and deliver his Message, for he would undertake for the secrecie of all that were present.* Then did *Octavio Baldi* deliver his Letters and his Message to the King in *Italian*; which, when the King had graciously received, after a little pause, *Octavio Baldi* steps to the Table, and whispers to the King in his own Language, that he was an *English* man, beseeching Him for a more private conference with His Majesty; and, that he might be concealed during his stay in that Na-

tion;

tion; which was promised, and really performed by the King, during all his abode there; (which was about three Months) all which time was spent with much pleasantness to the King, and, with as much to *Ottavio Baldi* himself, as that Countrey could afford; from which he departed as true an *Italian* as he came thither.

To the Duke at *Florence* he return'd with a fair and grateful account of his employment, and within some few Months after his return, there came certain News to *Florence*, that Queen *Elizabeth* was dead, and *James* King of the *Scots* proclaimed King of *England*. The Duke knowing travel and business to be the best Schools of wisdom, and that Sir *Henry Wotton* had been tutor'd in both, advis'd him to return presently to *England*, and joy the King with his new and better Title, and there wait upon Fortune for a better employment.

When King *James* came into *England*, he found, amongst other of the late Queens Officers, the Lord *Wotton*, Comptroller of the House, of whom he demanded, If he knew one *Henry Wotton*, that had spent much time in foreign Travel? The Lord replied, he knew him well, and that he was his Brother; then the King asking where he then was, was answered, at *Venice*, or *Florence*; but by late Letters from thence, he understood, he would suddenly be at

*Paris.* *Sent for him, said the King, and when he shall come into England, bid him repair to me.* The Lord Wotton after a little wonder, asked the King, If he knew him? to which the King answered, *You must rest unsatisfied of that, till you bring the Gentleman to me.*

Not many Months after this Discourse, the Lord Wotton brought his brother to attend the King, who took him in His Arms, and bade him welcome by the name of Octavio Baldi, saying, *he was the most honest, and therefore the best Dissembler that ever he met with:* And said, *Saying I know you neither want Learning, Travel, or Experience, and that I have had so real a Testimony of your faithfulness and abilities to manage an Embassy, I have sent for you to declare my purpose; which is, to make use of you in that kind hereafter:* And indeed the King did so most of those two and twenty years of his Reign; but before he dismissed Octavio Baldi from his present attendance upon him, he restored him to his old name of Henry Wotton, by which he then knighted him.

Not long after this, the King having resolved, according to his Motto (*Beati pacisci*) to have a friendship with his Neighbour Kingdoms of France and Spain, and also for divers weighty reasons, to enter into an Alliance with the State of Venice, and to that end to send Ambassadors to those several places, did propose the choice of these Employments to Sir Henry

Wotton;

Wotton; who considering the smallness of his own Estate (which he never took care to augment) and knowing the Courts of great Princes to be sumptuous, and necessarily expensive, inclined most to that of *Venice*, as being a place of more retirement, and best suiting with his *Genius*, who did ever love to joyn with Business, Study, and a tryal of natural Experiments; for both which fruitful *Italy*, that *Darling of Nature, and Cherisher of all Arts*, is so justly framed in all parts of the Christian World.

Sir Henry having after some short time and consideration, resolved upon *Venice*, and a large allowance being appointed by the King for his voyage thither, and a settled maintenance during his stay there, he left *England*, nobly accompanied through *France* to *Venice*, by Gentlemen of the best families and breeding that this Nation afforded; they were too many to name, but these two, for following reasons may not be omitted; Sir *Albertus Morton* his Nephew, who went his Secretary, and *William Bedel*, a man of choice Learning, and sanctified Wisdom, who went his Chaplain. And, though his dear friend Dr. *Donne* (then a private Gentleman) was not one of that Number that did personally accompany him in this Voyage, yet the reading of this following Letter sent by him to Sir Henry Wotton, the morning before he left *England*, may testifie he wanted not his friends best wishes to attend him.

C 3

SIR:

SIR,

After those reverend papers, whose soul is (name,  
Our good, and great Kings lov'd hand, and fear'd  
By which to you he derives much of his;  
And, how he may, makes you almost the same;

A Taper of his Torch, a Copy writ  
From his Original, and a fair Beam  
Of the same warm and dazzling Sun, though it  
Must in another Sphere his vertue stream;

After those Learned Papers which your hand  
Hath stor'd with notes of use and pleasure too;  
From which rich treasury you may command  
Fit matter whether you will write or do.

After those loving Papers where Friends send  
With glad grief to your Sea-ward-steps farewell,  
Which thicken on you now as prayers ascend  
To heaven on troops at a good mans passing-bell.

Admit this honest Paper, and allow  
It such an audience as your self would ask;  
What you would say at Venice, this says now,  
And has for nature what you have for task.

To swear much love; nor to be chang'd before  
Honour alone will to your fortune fit,  
Nor shall I then honour your fortune more,  
Than I have done your honour-wanting-wit.

But

But 'tis an easier load (though both oppress)  
To want, than govern greatness; for we are  
In that, our own, and onely business;  
In this, we must for others vices care.

'Tis therefore well, your spirits now are plac'd  
In their last furnace, in activity; (ore-past  
Which fits them: Schools, and Courts, and Wars  
To touch and taste in any best degree.

For me! (if there be such a thing as I)  
Fortune (if there be such a thing as she)  
Finds that I bear so well her tyrannie,  
That she thinks nothing else so fit for me.

But, though she part us, to hear my oft prayers;  
For your increase, God is as near me here;  
And, to send you what I shall beg, his stairs  
In length, and ease, are alike every where.

J. Donne.

SIR *Henry Wotton* was received by the State of *Venice*, with much honour and gladness, both for that he delivered his Embassage most elegantly in the *Italian Language*, and came also in such a Juncture of time, as his Masters friendship seem'd useful for that Republick: the time of his coming thither was about the year 1604. *Leonardo Donato* being then Duke; a wise and resolv'd man, and to all purposes such (*Sir Henry Wotton* would often say it) as the State of *Venice* could not then have wanted; there having been formerly in the time of *Pope Clement* the eighth, some contests about the priviledges of Church-men, and the power of the Civil Magistrate; of which, for the information of common Readers, I shall say a little, because it may give light to some passages that follow.

About the year 1603. the Republick of *Venice* made several Injunctions against Laypersons giving Lands or Goods to the Church, without Licence from the Civil-Magistrate; and in that inhibition, they exprest their reasons to be, *For that when it once came into the hands of the Ecclesiasticks, it was not subject to alienation; by reason whereof, (the lay people being at their death charitable even to excess) the Clergy grew every day more numerous, and, pretending*

ex

exemption from all publick service and taxes, the burthen did grow too heavy to be born by the Laity.

Another occasion of difference was, That about this time complaints were justly made by the *Venetians* against two Clergy-men, the *Abbot of Nervesa*, and a *Canon of Vicenza*, for committing such sins, as I think not fit to name; nor are these mentioned with an intent to fix a Scandal upon any Calling; (for holiness is not tyed to Ecclesiastical Orders, and *Italy* is observed to breed the most vertuous, and most vicious men of any Nation) these two having been long complained of at *Rome* in the name of the State of *Venice*, and no satisfaction being given to the *Venetians*, they seized their persons, and committed them to prison.

The justice, or injustice of such power, then used by the *Venetians*, had formerly had some calm debates betwixt the present Pope *Clement* the Eighth, and that *Republick*: for he did not excommunicate them; considering (as I conceive) that in the late *Council of Trent* it was at last (after many Politique disturbances, and delays, and indeavours to preserve the Popes present power) declar'd, in order to a general reformation of those many Errours which were in time crept into the Church: that though *Discipline*, and especial *Excommunication* be one of the chief sinews of Church  
Go-



government; and intended to keep men in obedience to it: for which end, it was declar'd to be very profitable; yet it was also declar'd, and advis'd to be used with great sobriety and care: because experience had inform'd them, that when it was pronounced unadvisedly, or rashly, it became more *contemn'd* then *fear'd*. And, though this was the advice of that Council at the Conclusion of it, which was not many years before this quarrel with the *Venetians*: yet this prudent, patient Pope *Clement* dying: Pope *Paul* the first, who succeeded him, being a man of a much hotter temper, brought this difference with the *Venetians* to a much higher Contention: objecting those late acts of that State, to be a diminution of his just power, and limited a time for their revocation; threatening, if he were not obeyed, to proceed to excommunication of the *Republick*; who still offer'd to shew both reason and ancient custom to warrant their Actions. But this Pope, contrary to his Predecessors moderation, required absolute obedience without disputes.

Thus it continued for about a year; the Pope still threatening Excommunication, and the *Venetians* still answering him with fair speeches, and no performance, till at last, the Popes zeal to the *Apostolick See*, did make him to excommunicate the *Duke*, the whole *Senate*, and all their Dominions; and then shut up all their Churches; charging the whole Clergy to forbear

bear all sacred Offices to the *Venetians*, till their Obedience should render them capable of Absolution.

But this act of the Popes did the more confirm the *Venetians* in their resolution not to obey him; And to that end, upon the hearing of his Interdict, they presently published by sound of Trumpet, a Proclamation to this effect.

“ That whosoever hath received from Rome  
“ any Copy of a Papal interdict, publish’d there,  
“ well against the Law of God, as against the  
“ Honour of this Nation, shall presently ren-  
“ der it to the Council of Ten, upon pain of  
“ death.

Then was the *Inquisition* presently suspended by Order of the State; and the Flood-gates being thus set open, any pleasant or scoffing wit might safely vent it self against the Pope, either by free speaking, or in Print.

Matters thus heightened, the State advised with Father Paul, a holy and Learned Fryer (the Authour of the *History of the Council of Trent*) whose advice was, *Neither to provoke the Pope, nor lose their own Rights*; he declaring publickly in Print, in the name of the State, That the Pope was trusted to keep two Keyes, one of Prudence, and the other of Power; And that if they were not both used together, Power a-  
lone

lone is not effectual in an Excommunication.

And thus it continued, till a report was blown abroad, that the *Venetians* were all turned *Protestants*: which was believed by many, for that it was observ'd, the *English* Ambassador was so often in conference with the *Senate*, and his Chaplain Mr. *Bedel*, more often with Father *Paul*: And also, for that the *Republick* of *Venice* was known to give Commission to *Gregory Fustiniانو*, then their Ambassador in *England*, to make all these proceedings known to the King, and to crave a Promise of his assistance, if need should require: and in the mean time, the *King's* advice and judgment; which was the same that he gave to *Pope Clement* at his first coming to the Crown of *England*; (that *Pope* then moving him to an Union with the *Roman Church*) namely; To endeavour the calling of a free Council, for the settlement of peace in *Christendom*: And that, he doubted not, but that the *French King*, and divers other Princes would joyn to assist in so good a work, and in the mean time, the sin of this Breach, both with his, and the *Venetians* Dominions, must of necessity lie at the *Pope's* door.

In this contention (which lasted several years) the *Pope* grew still higher, and the *Venetians* more resolv'd and careless; still acquainting King *James* with their proceedings, which was done by the help of Sir *Henry Wotton*,

100, Mr. Bedel, and Padre Paulo, whom the Venetians did then call to be one of their Consultors of State, and with his Pen to defend their Cause: which was by him so performed, that the Pope saw plainly, he had weakned his Power by exceeding it, and offered the Venetians Absolution upon very easie terms; which the Venetians still slighting did at last obtain, by that which was scarce so much as a shew of acknowledging it: For they made an order, that in that day, in which they were absolv'd, there should be no publick rejoycing: nor any Banquets that night, lest the Common people might judg. they were absolved for committing a fault.

These Contests were the occasion of Padre Paulo his knowledge and interest with King James, for whose sake principally Padre Paul compiled that eminent History of the remarkable Council of Trent; which History was, as fast as it was written, sent in several sheets in Letters by Sir Henry Wotton, Mr Bedel, and Mr. Bedel, and others, unto King James, and the then Bishop of Canterbury in England; and there first made publick both in English, and in the universal Language.

For eight years after Sir Henry Wottons going into Italy, he stood fair, and highly valued in the Kings opinion, but at last became much clouded by an accident, which I shall proceed to relate.

At

At his first going Embassadour into *Italy*, as he passed through *Germany*, he stayed some dayes at *Augusta*; where having been in his former Travels, well known by many of the best note for Learning and Ingeniousness, (those that are esteemed the *Virtues* of that Nation) with whom he passing an evening in merriments, was requested by *Christopher Flacmore* to write some Sentence in his *Albo*; (a Book of white paper, which, for that purpose many of the *German* Gentry usually carry about them) and Sir *Henry Wotton* consenting to the motion, took an occasion from some accidental discourse of the present Company, to write a pleasant definition of an Embassadour, in these very words.

*Legatus est vir bonus peregrinè missus ad mentiendum Reipublicæ causâ.*

Which Sir *Henry Wotton* could have been content should have been thus Englished:

*An Ambassadour is an honest man, sent to lie abroad for the good of his Country.*

But the word for *lie* being the hinge upon which

which the Conceit was to turn ) was not so express'd in Latine as would admit (in the hands of an enemy especially ) so fair a construction as Sir Henry thought in *English*. Yet as it was, it slept quietly among other Sentences in this *Albo*, almost eight years, till by accident it fell into the hands of *Fasper Scioppius*, a Romanist, a man of a restless spirit, and a malicious Pen : who with Books against King *James*, prints this as a Principle of that Religion professed by the King and his Embassador Sir Henry Wotton, then at *Venice*; and in *Venice* it was presently after written in several Glass-Windowes, and spitefully declared to be Sir Henry Wottons.

This coming to the knowledge of King *James*, he apprehended it to be such an oversight, such a weakness, or worse, in Sir Henry Wotton, as caused the King to express much wrath against him; and this caused Sir Henry Wotton to write two Apologies, one to *Velserus* (one of the Chiefs of *Augusta*) in the Universal Language, which he caus'd to be printed, and given, and scattered in the most remarkable places both of *Germany* and *Italy*, as an Antidote against the venomous books of *Scioppius*: and another Apology to King *James*, which were both so ingenious, so clear, and so choicely Eloquent, that his Majesty (who was a pure Judge of it) could not forbear at the receipt thereof, to declare publicly, That Sir Hen-

ry Wotton had commuted sufficiently for a greater offence.

And now, as broken bones well set become stronger; so Sir Henry Wotton did not only recover, but was much more confirmed in his Majesty's estimation and favour than formerly he had been.

\* Dr. Donne. And as that man ( his friend ) of great wit and useful fancy, gave in a Will \* of his ( a Will of conceits ) his Reputation to his Friends, and his Industry to his Foes, because from thence he received both: so those friends, that in this time of tryal labored to excuse this facetious freedom of Sir Henry Wottons, were to him more dear, and by him more highly valued; and those acquaintance that urged this as an advantage against him: caused him by this error, to grow both more wise, and which is the best fruit error can bring forth) for the future to become more industriously watchful over his tongue and pen.

I have told you a part of his employment in Italy, where ( notwithstanding the accusation of Scioppius ) his interest still increas'd with this Duke Leonardo Donato; after whose death ( as though it had been an intail'd love ) it was still found living in the succeeding Dukes, during all the time of his employment to that State: ( which was almost Twenty years. ) All which time he studied the dispositions of those Dukes, and the other Consulators of State; well know-

knowing, that he who negotiates a continued business, and neglects the study of dispositions, usually fails in his proposed ends: But this Sir *Henry Wotton* did not, for by a fine sorting of fit Presents, curious, and not costly entertainments, alwayes sweetned by various and pleasant discourse; with which, and his choice application of stories, and his so elegant deliver'd of all these, even in their *Italian* Language, he first got, and still preserv'd such interest in the State of *Venice*, that it was observ'd (such was either his merit or his modesty) they never denyed him any request.

But all this shewes but his abilities, and his fitness for that Imployment: 'Twill therefore be needful to tell the Reader, what use he made of the Interest which these procured him; and that indeed was, rather to oblige others, then to enrich himself; he still endeavouring that the reputation of the *English* might be maintain'd, both in the *German* Empire, and in *Italy*; where many Gentlemen, whom Travel had invited into that Nation, received from him chearfull Entertainments, advice for their behaviour, and shelter, or deliverance from those accidental storms of adversity, which usually attend upon Travel.

And because these things may appear to the Reader to be but Generals, I shall acquaint him with two particular Examples; one, of his merciful disposition, and one, of the Nobleness

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bleness of his Mind: which shall follow.

There had been many *English* Souldiers brought by Commanders of their own Country, to serve the *Venetians* for pay against the *Turk*: and those *English*, having by Irregularities, or Improvidence, brought themselves into several Gallies and Prisons, Sir *Henry Wotton*, became a Petitioner to that State for their Lives, and Inlargement; and his request was granted; so that those (which were many hundreds, and there made the sad Examples of humane misery, by hard imprisonment, and unpitied poverty in a strange Nation) were by his means released, relieved, and in a comfortable Condition sent to thank God and him for their Lives and Libertyes, in their own Country.

And this I have observed as one testimony of the compassionate Nature of him, who was (during his stay in those parts) as a City of Refuge for the Distressed of this and other Nations.

And for that which I offer as a Testimony of the Nobleness of his mind: I shall make way to the Readers clearer understanding of it, by telling him that Sir *Henry Wotton* was sent thrice Embassadour to the Republick of *Venice*; and that at his second going thither, he was employed Ambassador to several of the *German* Princes, and to the Emperour *Ferdinando* the second; and, that his employment to him, and those

Prin-

Princes, was to incline them to equitable Conditions, for the restauration of the Queen of *Bohemia* and her Descendents to their Patrimonial Inheritance of the *Palatinate*.

This was by his eight months constant endeavours and attendance upon the *Emperour*, his Court and Counsel ) brought to the probability of a successful Conclusion without bloodshed, there being at that time two opposite armies in the field but, as they were treating, the Armies met; and there was a battle fought, the managery whereof was so full of miserable errors on the one side ( so *Sir Henry Wotton* expresses it in a dispatch to the King) and so advantagious to the *Emperour*, as put an end to all Hopes of a successful Treaty : so that *Sir Henry* seeing the face of Peace altered by that Victory, prepared for a Removal from that Court ; and at his departure from the *Emperour*, was so bold as to remember him, *That the Events of every Battel move in the unseen wheels of Fortune, which are this moment up, and down the next ; and therefore*, humbly advised him to use his Victory so soberly, as still to put on thoughts of Peace. Which advice, though it seemed to be spoke with some Passion, his dear Mistress the *Queen of Bohemia*, being concerned in it, was yet taken in good part, by the *Emperour*, who was much pleased with his carriage, all the time that he resided in his Court; and said, *That the King his Master was look'd on as an*

*Abettor of his Enemy the Palsgrave*, but yet, he took him to be a Person of much *Honour* and *Merit*, and did therefore desire him to accept of that *Jewel*, as a Testimony of his good opinion of him; which was a *Jewel* of Diamonds, of more value then a thousand pounds.

This was received with all Circumstances and terms of Honour, by Sir Henry Wotton; but the next morning, at his departing from *Vienna*, at his taking leave of the Countess of *Sabrina* (an *Italian Lady*) in whose House the Emperour had appointed him to be lodg'd, and honourably entertained: *He acknowledged her Merits, and besought her to accept of that Jewel, as a testimony of his gratitude for her Civilities*: presenting her with the same that was given him by the *Emperour*; which being suddenly discovered by the *Emperour*, was by him taken for a high affront, and Sir Henry Wotton told so: To which he replyed, *That though he received it with thankfulness; yet he found in himself an indisposition to be the better for any gift that came from an Enemy to his Royal Mistress the Queen of Bohemia*, for so she was pleased, he should alwayes call her.

Many other of his services to his Prince, and this Nation, might be insisted upon, as namely his procuration of Priviledges, and courtesies with the *German Princes*, and the Republick of *Venice*, for the *English Merchants*, and,

and what he did by direction of King James with the Venetian State, concerning the Bishop of Spalato's return to the Church of Rome. But for the particulars of these, and many more, that I mean to make known; I want a view of some papers that might inform me, (his late Majesties Letter-Office having suffered a strange alienation) and, indeed I want time too; for, the Printers Press-stayes; so that I must haste to bring Sir Henry Wotton in an instant from Venice to London, leaving the Reader to make up what is defective in this place, by this small supplement of the inscription under his Armes, which he left at all those houses where he rested, or lodged, when he returned from his last Embassie into England.

Henricus Wottonius Anglo-Cantianus, Thomæ optimi viri filius natus minimus, à serenissimo Jacobo I. Mag. Britt. Rege, in equestrem titulum adscitus, ejusdemque ter ad Rempublicam Venetam Legatus Ordinarius, semel ad confæderatarum Provinciarum Ordines in Juliacensi negotio. Bis ad Carolum Emanuel, Sabaudia Ducem; semel ad unitos superioris Germaniæ

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*Principes in Conventu Heilbrunensi, postremo ad Archiducem Leopoldum, Ducem Wittembergensem, Civitates imperiales, Argentinam, Ulmamque, & ipsum Romanorum Imperatorem Ferdinandum secundum, Legatus Extraordinarius, tandem hoc didicit,*

*Animas fieri sapientiores quiescendo.*

To London he came that year in which King *James* dyed; who having for the reward of his foreign service, promised him the reversion of an Office which was fit to be turned into present money, for a supply of his present necessities, and also granted him the reversion of the *Master of the Rolls* place, if he out-lived charitable Sir *Julius Caesar*, who then possessed it: and then, grown so old, that he was said to be kept alive beyond Natures Course, by the prayers of those many poor which he daily relieved.

But, these were but in hope; and his condition required a present support: For in the beginning of these employments he sold to his elder brother the Lord *Wotton*, the Rent-charge left by his good Father, and (which is worse) was now at his return indebted to

seve.

several persons, whom he was not able to satisfy, but by the Kings payment of his Arrears due for his forreign Employments: He had brought into *England* many servants, of which some were *German* and *Italian* Artists; this was part of his condition, who had many times hardly sufficient to supply the occasions of the day. (For it may by no means be said of his providence, as himself said of Sir *Philip Sidney's* wit, *That it was the very measure of congruity*) He being alwayes so careles of money, as though our Saviours words, *Care not for to morrow*, were to be literally understood.

But it pleased God, that in this juncture of time, the Provostship of His Majesties Colledge of *Eaton* became void by the death of *Murray*, for which there were (as the place deserv'd) many earnest and powerful Suiters to the King. Sir *Henry* who had for many years (like *Sisyphus*) rolled the restless stone of a State employment; and knowing experimentally, that the great blessing of sweet content was not to be found in multitudes of men or business; and, that a *Colledge* was the fittest place to nourish holy thoughts, and to afford rest both to his body and mind, which his age (being now almost threescore years) seemed to require, did therefore use his own, and the interest of all his friends to procure it. By which means, and quitting the King of his promised reversionary Offices, and a piece of honest policy (which I have not

time to relate ) he got a Grant of it from His Majesty.

And this was a fair settlement for his *mind*: but *money* was wanting to furnish him with those necessaries which attend removes, and a settlement in such a place; and to procure that, he wrote to his old friend Mr. *Nicholas Pey*, for his assistance; of which *Nicholas Pey*, I shall here say a little, for the clearing of something that I shall say hereafter.

He was in his youth a Clerk, or in some such way, a servant to the Lord *Wotton*, Sir *Henry's* brother; and by him, when he was Comptroller of the Kings Household, was made a great Officer in His Majesties house. This, and other favours being conferred upon Mr. *Pey* (in whom was a radical honesty) were alwayes thankfully acknowledged by him, and his gratitude exprest by a willing and unwearied serviceableness to that Family even till his death. To him Sir *Henry Wotton* wrote, to use all his interest at Court, to procure Five hundred pounds of his Arrears (for less would not settle him in the Colledge) and the want of it, *wrinkled his face with care*; ('twas his own expression) and that being procured, he should the next day after find him in his Colledge, and *Invidia remedium* writ over his Study door.

This money, being part of his Arrears, was by his own, and the help of honest *Nicholas Pey's* interest in Court, quickly procured him;  
and

and he as quickly in the *Colledge*, the place where indeed his happiness then seemed to have its beginning, the *Colledge* being to his mind, as a quiet Harbor to a Sea-faring-man after a tempestuous voyage; where, by the bounty of the pious Founder, his very *Food* and *Rayment* were plentifully provided for him in kind; where he was freed from all corroding cares, and seated on such a Rock, as the waves of want could not probably shake, where he might sit in a *Calm*, and looking down, behold the busie multitude turmoyl'd and tossed in a tempestuous Sea of dangers! And (as Sir *William Davenant* has happily exprest the like of another person)

*Laugh at the graver business of the State,  
Which speaks men rather wise than fortunate.*

Being thus settled according to the desires of his heart, his first study was the Statutes of the *Colledge*: by which, he conceiv'd himself bound to enter into *Holy Orders*, which he did; being made *Deacon* with convenient speed, shortly after, as he came in his *Surplice* from the *Church-service*, an old Friend, a person of Quality, met him so attired, and joyed him of his new habit; to whom Sir Henry Wotton replied, *I thank God and the King, by whose goodness I now am in this condition, which that Emperor Charles the Fifth, seem'd to approve: who, after so many*  
remarkable



remarkable Victories, when his glory was great in the eyes of all men, freely gave up his Crown, and the many cares that attended it, to Philip his son, making a holy retreat to a Cloysteral life, where he might by devout meditations consult with God, (which the rich or busie men seldom do) and have leisure both to examine the errors of his life past, and prepare for that great day, wherein all flesh must make an account of their actions: And after a kind of tempestuous life, I now have the like advantage from him, that makes the out-goings of the morning to praise him; even from my God, whom I daily magnifie for this particular mercy, of an exemption from business, a quiet mind, and a liberal maintenance, even in this part of my life, when my age and infirmities seem to sound me a retreat from the pleasures of this world, and invite me to contemplation, in which I have ever taken the greatest felicity.

And now to speak a little of the employment of his time: After his customary publick Devotions, his use was to retire into his Study, and there to spend some hours in reading the Bible, and Authors in Divinity, closing up his meditations with private prayer; this was, for the most part, his employment in the Forenoon: But, when he was once sat to Dinner, then nothing but chearful thoughts possess'd his mind; and, those still increased by constant company at his Table, of such persons as brought thither additions both of Learning and Pleasure;

sure; but some part of most dayes was usually spent in *Philosophical Conclusions*. Nor did he forget his innate pleasure of *Angling*, which he would usually call, *his idle time, not idely spent*; saying, he would rather live five *May-months*, than *forty Decembers*.

He was a great lover of his Neighbours, and a bountiful entertainer of them very often at his Table, where his meat was choice, and his discourse better.

He was a constant Cherisher of all those youths in that School, in whom he found either a constant diligence, or a *genius* that prompted them to Learning; for whose encouragement, he was (beside many other things of necessity and beauty) at the charge of setting up in it two rowes of *Pillars*, on which he caused to be choicely drawn, the pictures of divers of the most famous *Greek* and *Latin Historians*, *Poets*, and *Orators*; perswading them not to neglect *Rhetorick*, because *Almighty God has left Mankind affections to be wrought upon*: And he would often say, *That none despised Eloquence, but such dull souls as were not capable of it*. He would also often make choice of some Observations out of those *Historians* and *Poets*: and would never leave the School, without dropping some choice *Greek* or *Latin Apothegm* or sentence, that might be worthy of a room in the memory of a growing Scholar.

He

He was pleas'd constantly to breed up one or more hopeful Youths, which he pick'd out of the *School*, and took into his own Domestick care, and to attend him at his Meals; out of whose *Discourse* and *Behaviour*, he gathered observations for the better compleating of his intended work of *Education*: of which, by his still striving to make the whole better, he liv'd to leave but part to Posterity.

He was a great Enemy to *wrangling Disputes* of *Religion*, concerning which, I shall say a little, both to testifie that, and to shew the readiness of his Wit.

Having in *Rome* made acquaintance with a pleasant *Priest*, who invited him one Evening to hear their Vesper *Musick* at *Church*; the *Priest* seeing Sir *Henry* stand obscurely in a corner, sends to him by a Boy of the *Quire* this question, writ in a small piece of paper, *Where was your Religion to be found before Luther?* To which question Sir *Henry* presently under-writ, *My Religion was to be found then, where yours is not to be found now, in the written Word of God.*

The next Vesper, Sir *Henry* went purposely to the same Church, and sent one of the *Quire-boys* with this Question, to his honest, pleasant friend, the *Priest*; *Do you believe all those many Thousands of poor Christians were damn'd, that were Excommunicated, because the Pope, and the Duke of Venice, could not agree about their temporal power?* Speak your Conscience. To which  
he

he under-writ in *French*, *Monsieur*, *excusez* *moi*.

To one that asked him, *Whether a Papist may be saved?* he replied, *You may be saved without knowing that.* Look to your self.

To another, whose earnestness exceeded his knowledge, and was still railing againk the *Papists*, he gave this advice, *Pray Sir forbear, till you have studied the Points better; for the wise Italians have this Proverb, He that understands amiss, concludes worse:* And take heed of thinking, *The farther you go from the Church of Rome, the nearer you are to God.*

And to another that spake indiscreet, and bitter words against *Arminius*, I heard him reply to this purpose:

*In my travel towards Venice, as I past through Germany, I rested almost a year at Leyden, where I entred into an acquaintance with Arminius (then the Professor of Divinity in that University) a man much talk'd of in this Age, which is made up of opposition and Controversie: And indeed, if I mistake not Arminius in his expressions (as so weak a brain as mine is may easily do) then I know I differ from him in some points; yet, I profess my judgement of him to be, that he was a man of most rare Learning, and I knew him to be of a most strict life, and of a most meek spirit. And that he was so mild, appears by his Proposals to our Master Perkins of Cambridge, from whose Book, of the Order and Causes of Salvation (which was first*  
*writ*

writ in Latin) Arminius took the occasion of writing some Queries to him concerning the consequences of his Doctrine, intending them ('tis said) to come privately to Mr. Perkin's own hands, and to receive from him, a like private, and a like loving Answer: But, Mr. Perkins dyed before those Queries came to him; and 'tis thought Arminius meant them to dye with him; for though he lived long after, I have heard he forbore to publish them, (but since his death, his sons did not:) And 'tis pity (if God had been so pleased) that Mr. Perkins did not live to see, consider, and answer those proposals himself; for he was also of a most meek spirit, and of great and sanctified Learning: And though since their deaths, many (of high parts and piety) have undertaken to clear the Controversie; yet, for the most part, they have rather satisfied themselves, than convinced the dissenting party. And doubtless, many middle-witted men (which yet may mean well) many Scholars that are not in the highest Form for Learning (which yet may preach well) men that shall never know, till they come to Heaven, where the questions stick betwixt Arminius and the Church of England, will yet in this world be tampering with, and thereby perplexing the Controversie, and do therefore justly fall under the reproof of St. Jude, for being Buzie-bodies, and for meddling with things they understand not.

And here it offers it self (I think not unfitly) to tell the Reader, that a friend of Sir Hen-

ry Wottons, being designed for the employment of an Ambassador, came to Eaton, and requested from him some experimental Rules for his prudent and safe carriage in his Negotiations; to whom he smilingly gave this for an infallible Aphorism; That, to be in safety himself, and serviceable to his Countrey, he should alwayes, and upon all occasions speak the truth (it seems a State-Paradox) for, sayes Sir Henry Wotton, you shall never be believed; and by this means, your truth will secure your self, if you shall ever be called to any account; and will also put your Adversaries (who will still hunt counter) to a loss in all their disquisitions, and undertakings.

Many more of this nature might be observed, but they must be laid aside; for I shall here make a little stop, and invite the Reader to look back with me, whilst (according to my promise) I shall say a little of Sir Albertus Morton, and Mr. William Bedel, whom I formerly mentioned.

I have told you that are the Readers, that at Sir Henry Wottons first going Ambassador into Italy, his Cousin, Sir Albert Morton, went his Secretary; and am next to tell you, that Sir Albertus dyed, Secretary of State to our late King; but cannot, am not able to express the sorrow that possesst Sir Henry Wotton at his first hearing the news that Sir Albertus was by death lost to him and this world; and yet, the Reader may partly guess by these following expressions:

ons: The first in a Letter to his *Nicholas Pey*, of which this that followeth is a part.

— And My dear Nick, When I had been here almost a fortnight, in the midst of my great contentment, I received notice of Sir Albertus Morton his departure out of this World, who was dearer to me, than mine own being in it; what a wound it is to my heart, you that knew him, and knew me, will easily believe: but, our Creators Will must be done, and unrepiningly received by his own Creatures, who is the Lord of all Nature, and of all Fortune, when he taketh to himself now one, and then another, till that expected day, wherein it shall please him to dissolve the whole, and wrap up even the Heaven it self as a Scrole of parchment: This is the last Philosophy that we must study upon Earth; let us therefore that yet remain here, as our dayes and friends waste, reinforce our love to each other; which of all vertues, both spiritual and moral, hath the highest priviledge, because death it self cannot end it. And my good Nick, &c.

This is a part of his sorrow thus exprest to his *Nick Pey*; the other part is in this following Elogy, of which the Reader may safely conclude, 'twas too hearty to be dissembled.

Tears

Tears wept at the Grave of Sir  
*Albertus Morton*, by *Henry*  
*Wotton*.

*S*ilence in truth, would speak my sorrow best,  
For deepest wounds, can least their feelings tell;  
Yet let me borrow from mine own unrest,  
A time to bid him whom I lov'd, farewell.

Oh my unhappy Lines, you that before  
Have serv'd my youth to vent some wanton cries,  
And now congeal'd with grief, can scarce implore  
Strength to accent, Here my *Albertus* lies.

This is that Sable stone, this is the Cave  
And womb of earth, that doth his Corps embrace;  
While others sing his praise, let me engrave  
These bleeding numbers to adorn the place.

Here will I paint the Characters of woe:  
Here will I pay my tribute to the dead;  
And here, my faithful tears in showres shall flow  
To humanize the flints on which I tread.

Where, though I mourn my matchless loss alone,  
And none between my weakness judge and me;

E

Yet,



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*Yet, even these pensive walls allow my moan,  
Whose doleful Echoes to my plaints agree.*

*But is he gone? and live I riming here,  
As if some Muse would listen to my lay?  
When all dis-tun'd sit waiting for their dear,  
And bathe the Banks where he was wont to play.*

*Dwell then in endless blifs with happy souls,  
Discharg'd from natures and from tortunes trust:  
Whil' st on this fluid Globe, my Hour-glass rowls,  
And runs the rest of my remaining dust.*

H. Wotton.

This concerning his Sir *Albertus Morton*.

And for what I shall say concerning Mr. *William Bedel*, I must prepare the Reader, by telling him, That when King *James* sent Sir *Henry Wotton* Ambassador to the State of *Venice*, he sent also an Ambassador to the King of *France*, and another to the King of *Spain*; with the Ambassador of *France*, went *Joseph Hall* (late Bishop of *Norwich*) whose many and useful works, speak his great merit; with the Ambassador of *Spain*, went *Ja. Wadsworth*; and with Sir *Henry Wotton* went *William Bedel*.

These three Chaplains, to these three Ambassadors, were all bred in one University, all of one \* Colledge, all Benefic'd in one Diocess, and all most dear and intire Friends: But in *Spain*, Mr. *Wadsworth* met with temptations, or reasons,

\* Emanuel Colledge in Cambridge.

reasons, such as were so powerful, as to perswade him ( who of the three, was formerly observ'd to be the most averse to that Religion that calls itself *Catholick* ) to disclaim himself a Member of the Church of *England*, and declare himself for the Church of *Rome*, discharging himself of his attendance on the Ambassador, and betaking himself to a Monasterial life; in which he lived very regularly, and so dyed.

When Dr. *Hall* ( the late *Bishop* of *Norwich* ) came into *England*, he wrote to Mr. *Wadsworth*, ('tis the first Epistle in his printed Decads ) to perswade his return, or the reason of his Apostasie; the Letter seemed to have in it many sweet expressions of love, and yet, there was something in it that was so unpleasant to Mr. *Wadsworth*, that he chose rather to acquaint his old friend Mr. *Bedel* with his motives; by which means, there past betwixt Mr. *Bedel*, and Mr. *Wadsworth* very many Letters, which be extant in Print, and did well deserve it; for in them there seems to be a controversie, not of Religion only, but, who should answer each other with most love and meekness; which I mention the rather, because it seldom falls out so in a Book-War.

There is yet a little more to be said of Mr. *Bedel*, for the greatest part of which, the Reader is referred to this following Letter of Sir *Henry Wottons*, writ to our late King *Charles*.

May it please Your most Gracious Majesty,

**H**AVING been informed that certain persons have, by the good wishes of the Archbishop of Armagh, been directed hither, with a most humble Petition unto Your Majesty, that You will be pleased to make Mr. William Bedel (now resident upon a small Benefice in Suffolk) Governor of your Colledge at Dublin, for the good of that Society; and myself being required to render unto Your Majesty some testimony of the said William Bedel, who was long my Chaplain at Venice, in the time of my first imployment there; I am bound in all Conscience and Truth (so far as Your Majesty will vouchsafe to accept my poor judgement) to affirm of him, That I think hardly a fitter man for that Charge, could have been propounded unto Your Majesty in Your whole Kingdom, for singular Erudition and Piety, Conformity to the Rites of the Church, and Zeal to advance the Cause of God; wherein his Travels abroad, were not obscure, in the time of the Excommunication of the Venetians.

For it may please Your Majesty to know, that this is the man whom Padre Paulo took, I may say, into his very soul, with whom he did communicate the inwardest thoughts of his heart, from whom he professed to have received more knowledge in all Divinity, both Scholastical and Positive, than from any that he had ever practised in his dayes; of which, all the passages were well known to the King

Your

Your Father, of most blessed memory. And so with Your Majesties good favour, I will end this needless Office; for the general Fame of his Learning, his Life, and Christian temper, and those Religious Labours which himself hath dedicated to Your Majesty, do better describe him than I am able.

YOUR MAJESTIES

Most humble and faithful Servant,

H. WOTTON.

**T**O this Letter, I shall add this; That he was (to the great joy of Sir Henry Wotton) made Governor of the said Colledge; and that after a fair discharge of his duty and trust there, he was thence removed to be Bishop of *Kilmore*: In both which places, his life was so holy, as seemed to equal the primitive Christians; for as they, so he kept all the *Ember-weeks*, observed (besides his private devotions) the *Canonical* hours of Prayer very strictly; and so he did all the Feasts, and Fast-dayes of his

E 3

Mother,

Mother, the Church of *England*; his Patience and Charity were both such, as shewed his affections were set upon *things that are above*; for indeed his whole life brought forth the *fruits of the Spirit*; there being in him such a remarkable meekness, that as *St. Paul* advised his *Timothy* in the Election of a *Bishop*, \* *That he have a good report of those that be without*; so had he: for those that were *without*, even those that in point of Religion, were of the *Roman* persuasion (of which there were very many in his *Diocese*) did yet ever look upon him with respect and reverence; and, testified it, by a concealing, and safe protecting him, in the late horrid Rebellion in *Ireland*, when the fury of the wild *Irish* knew no distinction of persons; and yet there, and then, he was protected and cherished by those of a contrary persuasion; and there, and then he dyed, though not by violence: And with him was lost many of his learned Writings, which were thought worthy of preservation; and amongst the rest, was lost the *Bible*, which by many years labour, and conference, and study, he had translated into the *Irish* Tongue, with an intent to have printed it for publick use.

More might be said of *Mr. Bedel*, who (I told the Reader) was *Sir Henry Wottons* first Chaplain; and much of his second Chaplain, *Isaac Bargrave*, Doctor in *Divinity*, and the late learned and hospitable Dean of *Canterbury*; as

also,

also, of the Merit of many others, that had the happiness to attend Sir *Henry* in his foreign employments: But, the Reader may think that in this digression, I have already carried him too far from *Eaton-Colledge*, and therefore I shall lead him back as gently, and as orderly as I may to that place, for a further conference concerning *Sir Henry Wotton*.

*Sir Henry Wotton* had propos'd to himself, before he entred into his Collegiate life, to write the life of *Martin Luther*; and in it, the History of the Reformation, as it was carried on in *Germany*: For the doing of which, he had many advantages by his several Embassies into those parts, and his interest in the several Princes of the *Empire*; by whose means he had access to the Records of all the *Hans Towns*, and the knowledge of many secret passages that tell not under common view; and in these he had made a happy progress, as is well known to his worthy friend *Dr. Duppa*, the late Reverend Bishop of *Salisbury*; but in the midst of this design, His late Majesty (King *Charles*) that knew the value of *Sir Henry Wottons Pen* did by a perswasive loving violence (to which may be added a promise of 500 *l.* a year) force him to lay *Luther* aside, and betake himself to write the History of *England*; in which he proceeded to write some short Characters of a few Kings, as a foundation upon which he meant to build; but, for the present, meant to be more

large in the story of *Henry the sixth*, the Founder of that Colledge, in which he then enjoy'd all the worldly happiness of his present being; but Sir *Henry* dyed in the midst of this undertaking, and the footsteps of his labours are not recoverable by a more than common diligence.

This is some account both of his inclination, and the employment of his time in the Colledge, where he seemed to have his *Youth* renewed by a continual conversation with that Learned Society, and a daily recourse of other Friends of choicest breeding and parts, by which that great blessing of a chearful heart was still maintained; he being alwayes free, even to the last of his dayes, from that peevishness which usually attends Age.

And yet his mirth was sometimes damp'd by the remembrance of divers old Debts, partly contracted in his forreign Employments, for which his just Arrears due from the *King*, would have made satisfaction; but, being still delayed with Court-promises, and finding some decayes of health, he did (about two years before his death) out of a Christian desire, that none should be a loser by it, make his last *Will*; concerning which, a doubt still remains, whether it discovered more *holy wit*, or *conscionable policy*: But there is no doubt, but that his chief design was a *Christian* endeavour that his Debts might be satisfied.

And

And that it may remain as such a Testimony, and a Legacy to those that lov'd him, I shall here impart it to the Reader, as it was found writ with his own hand.

**I**N the Name of God Almighty and All-merciful, I Henry Wotton, Provost of His Majesties Colledge by Eaton, being mindful of mine own mortality, which the sin of our first Parents did bring upon all flesh, Do by this last Will and Testament, thus dispose of my self, and the poor things I shall leave in this World. My Soul, I bequeath to the Immortal God my Maker, Father of our Lord Jesus Christ, my blessed Redeemer, and Mediator, through his all-sole sufficient satisfaction for the sins of the whole World, and efficient for his Elect; in the number of whom, I am one by his meer grace, and thereof most unremoveably assured by his holy Spirit, the true Eternal Comforter. My Body I bequeath to the Earth, if I shall end my transitory dayes at, or near Eaton, to be buried in the Chappel of the said Colledge, as the Fellows shall dispose thereof, with whom I have liv'd (my God knows) in all loving affection; or if I shall dye near Boston Malherb, in the County of Kent, then I wish to be laid in that Parish Church, as near as may be to the Sepulchre of my good Father, expecting a joyful Resurrection with him in the Day of Christ.

After



After this account of his *Faith*, and this Surrender of his *Soul* to that God that inspir'd it; and this direction for the disposal of his body; he proceeded to appoint that his *Executors* should lay over his grave a Marble-stone, plain, not costly: And considering that time moulders even Marble to dust; (for \* *Monuments themselves must die.*) therefore did he (waving the common way) think fit rather to preserve his name (to which the Son of *Sirac* adviseth all men) by an useful *Apothegm*, then by a large enumeration of his descent or merits, (of both which he might justly have boasted:) but, he was content to forget them, and did chuse onely this prudent, pious, Sentence, to discover his Disposition, and preserve his *Memory*. 'Twas directed by him, to be thus inscribed:

*Hic jacet hujus Sententia primus Author.*

DISPUTANDI PRURITUS, ECCLESIARUM SCABIES.

*Nomen aliàs quare.*

Which may be Englished thus,

*Here lies the first Author of this Sentence.*

THE ITCH OF DISPUTATION,  
WILL PROVE THE SCAB OF  
THE CHURCH.

*Inquire his name elsewhere.*

And

And if any shall object (as I think some have) That Sir Henry Wotton was not the first Authour of this Sentence; but, that this, or a Sentence like it, was long before his time; To him I answer, that Solomon sayes, *Nothing can be spoken that hath not been spoken; for there is no new thing under the Sun.* But grant, that in his various reading, he had met with this, or a like Sentence; yet reason will perswade all Readers to believe, That Sir Henry Wotton's mind was then so fix'd on that part of the Communion of *Saints* which is above, that an holy *Lethargy* did surprize his *Memory*. For doubtless, if he had not believed himself to be the first Authour of — what he said, he was too prudent first to own, and then expose it to the publick view; and censure of every *Critick* (with which that Age abounded, and this more.) And questionless, 'twill be Charity in all Readers, to think his mind was then so fix'd on Heaven, that a holy zeal did transport him; and in this Sacred Extasie, his thoughts being onely of the Church Triumphant, (into which he daily expected his admission) Almighty God was pleas'd to make him a *Prophet*, to tell the *Church Militant*, (and particularly that part of it in this Nation) where the weeds of controversy grow to be daily both more numerous, and more destructive to humble Piety; where men have Consciences which boggle at Ceremonies, and scruple not to speak and act such sins

as the ancient humble Christians believed to be a sin to think; where (as our Reverend *Hooker* sayes) former *Simplicity*, and softness of Spirit, is not now to be found; because *Zeal* hath drowned *Charity*, and *Skill* *Meekness*;) These sad changes have proved this *Epitaph* to be a useful Caution unto us of this Nation; and the sad effects thereof in *Germany* have prov'd it to be a mournful *Truth*.

This by way of Observation concerning his *Epitaph*: The rest of his *Will* followes in his own words.

*Further, I the said Henry Wotton, do constitute and ordain to be joynt Executors of this my last Will and Testament, my two Grand-Nephews, Albert Morton, second son to Sir Robert Morton Knight, late deceased, and Thomas Bargrave, eldest son to Dr Bargrave, Dean of Canterbury, Husband to my Right Vertuous and onely Neece. And I do pray the foresaid Dr. Bargrave, and Mr. Nicholas Pey, my most faithfull and chosen friends, together with Mr. John Harrison one of the Fellowes of Eaton Colledge, best acquainted with my Books and Pictures, and other Utensils, to be Supervisors of this my last Will and Testament. And I do pray the foresaid Dr. Bargrave, and Mr. Nicholas Pey, to be Solicitors for such Arrearages as shall appear due unto me from his Majesties Exchequer at the time of my death; and to assist my fore-named*  
Execu-

*Executors in some reasonable and conscientious satisfaction of my Creditours, and discharge of my Legacies now specified; or, that shall be hereafter added unto this my Testament, by any Codicil or Schedule, or left in the hands, or in any Memorial with the aforesaid Mr. John Harison. And first, To my most dear Sovereign and Master of incomparable Goodness, (in whose gracious opinion, I have ever had some portion, as far as the interest of a plain honest man) I leave four Pictures at large of those Dukes of Venice, in whose time I was there imployed, with their names written on the back side, which hang in my great ordinary Dining-room, done after the Life by Edoardo Fialetto. Likewise a Table of the Venetian Colledge, where Ambassadors had their Audience, hanging over the Mantle of the Chimney in the said Room, done by the same hand, which containeth a draught in little, well resembling the famous D. Leonardo Donato, in a time which needed a wise and constant man. It' The Picture of a Duke of Venice hanging over against the door, done either by Titiano, or some other principal hand long before my time. Most humbly beseeching his Majesty, that the said Pieces may remain in some corner of any of his Houses, for a poor Memorial of his most humble vassal.*

*It' I leave his said Majesty all the Papers and Negotiations of Sir Nich. Throgmorton Knight, during his famous imployment under Queen Elizabeth, in Scotland and in France, which con-*  
tain

tain divers secrets of State, that perchance his Majesty will think fit to be preserved in his Paper-Office, after they have been perused and sorted by Mr. Secretary Windebanck, with whom I have heretofore, as I remember, conferred about them. They were committed to my disposal by Sir Arthur Throgmorton his son, to whose worthy memory I cannot better discharge my faith, then by assigning them to the highest place of trust. It I leave to our most Gracious and Vertuous Queen Mary, Dioscorides, with the Plants naturally colored, and the Text translated by Matthiolo, in the best Language of Tuscany, whence her said Majesty is lineally descended, for a poor token of my thankful devotion, for the honour she was once pleased to do my private study with her presence. I leave to the most hopeful Prince, the Picture of the elected and crowned Queen of Bohemia, his Aunt, of clear and resplendent vertues through the clouds of her Fortune. To my Lords Grace of Canterbury now being, I leave my Picture of Divine Love, rarely copied from one in the Kings Galleries, of my presentation to his Majesty: beseeching him to receive it as a pledge of my humble reverence to his great Wisdom. And to the most worthy Lord Bishop of London, Lord high Treasurer of England; in true admiration of his Christian simplicity, and contempt of earthly pomp; I leave a Picture of Heraclitus bewailing, and Democritus laughing at the world: Most humbly beseeching the said Lord Archbishop

shop his Grace, and the Lord Bishop of London, of both whose favours I have tasted in my life time, to intercede with our most gracious Sovereign after my death, in the bowels of Jesus Christ, That out of compassionate memory of my long Services (wherein I more studied the publick Honour, then mine own Utility) some Order may be taken out of my Arrears due in the Exchequer, for such satisfaction of my Creditors, as those whom I have Ordained Supervisors of this my last Will and Testament shall present unto their Lordships, without their farther trouble: Hoping likewise in his Majesties most indubitable Goodness, that he will keep me from all prejudice, which I may otherwise suffer by any defect of formality in the Demand of my said Arrears. To ——— for a poor addition to his Cabinet, I leave as Emblems of his attractive Vertues, and Obliging Nobleness, my great Load-stone; and a piece of Amber of both kindes naturally united, and onely differing in degree of Concoction, which is thought somewhat rare. Item, A piece of Christal Sexangular, (as they grow all) grasping divers several things within it, which I bought among the Rhatian Alps, in the very place where it grow: recommending most humbly unto his Lordship, the reputation of my poor Name in the point of my debts, as I have done to the forenamed Spiritual Lords; and am heartily sorry, that I have no better token of my humble thankfulness

to his honoured Person. It\* I leave to Sir Francis Windebank, one of his Majesties principall Secretaries of State, (whom I found my great friend in point of Necessity) the four Seasons of old Bassano, to hang near the Eye in his Parlour, (being in little form) which I bought at Venice, where I first entred into his most worthy Acquaintance.

To the above named Doctor Bargrave Dean of Canterbury, I leave all my Italian Books not disposed in this Will. I leave to him likewise my Viol de Gamba, which hath been twice with me in Italy, in which Country I first contracted with him an unremovable Affection. To my other Supervisor Mr. Nicholas Pey, I leave my Chest, or Cabinet of Instru-

\* In it were Italian locks, picklocks, screws to force open doors; and things of worth and rarity, that he had gathered in his foreign Travel.

ments and Engines of all kinds of uses: in \* the lower box whereof, are some fit to be bequeathed to none but so entire an honest man as he is. I leave him likewise forty pound for his pains in the solicitation of my Arrears, and am sorry that my ragged Estate can reach no further to one that hath taken such care for me in the same kind, during all my foreign Employments. To the Library at Eaton Colledge I leave all my Manuscripts not before disposed, and to each of the Fellows a plain Ring of Gold, enameld black; all save the verge,

**The Life of Sir Henry Wotton.** 73

*verge, with this Motto within, Amor unit omnia.*

*This is my last Will and Testament, save what shall be added by a Schedule therunto annexed. Written on the first of October, in the present year of our Redemption 1637. And subscribed by my self, with the Testimony of these Witnesses.*

**H. Wotton.**

**Nich. Oudert.**  
**Geo. Lash.**

---

**F**

**And**



AND now, because the mind of man is best satisfied by the knowledge of *E-vents*, I think fit to declare, that every one that was named in his Will, did gladly receive their Legacies; by which, and his most just and passionate desires for the payment of his debts, they joyned in assisting the Overseers of his Will; and by their joynt endeavours to the King (then whom none was more willing) conscionable satisfaction was given for his just debts.

The next thing wherewith I shall acquaint the Reader, is, That he went usually once a year, if not oftner, to the beloved *Bocton-hall*, where he would say, he found both cure for all cares, by the company (which he called the living furniture) of that place: and, a restorative of his strength, by the Connaturalness of that, which he called his *genial* aire.

He yearly went also to *Oxford*. But the Summer before his death he changed that for a journey to *Winchester-Colledge*; to which School he was first removed from *Bocton*. And as he returned from *Winchester*, towards *Eaton Colledge*, said to a friend, his Companion in that Journey; "How usefull was that advice of a Holy Monk, who persuaded

"swaded his friend to perform his Customary  
 "ry devotions in a constant place; because in  
 "that place, we usually meet with those very  
 "thoughts which possessed us at our last  
 "being there; And I find it thus far experimentally  
 "true; that, at my now being in that School, and  
 "seeing that very place where I sate when I was a  
 "boy, occasioned me to remember those very  
 "thoughts of my youth which then possessed me;  
 "sweet thoughts indeed, that promised my growing  
 "years numerous pleasures, without mixtures of  
 "cares; and those to be enjoyed, when time  
 "(which I therefore thought slow pac'd) had  
 "changed my youth into manhood. But age and  
 "experience have taught me, that those were but  
 "empty hopes. And though my dayes have been  
 "many, and those mixt with more pleasures, than  
 "the sons of men do usually enjoy: yet, I have  
 "always found it true, as my Saviour did fore-tell,  
 "*Sufficient for the day is the evil thereof.* Nevertheless,  
 "I saw there a succession of boyes using the  
 "same recreations; and questionless possessed  
 "with the same thoughts that then possessed me.  
 "Thus one generation succeeds another, both in  
 "their lives, recreations, hopes, fears, and deaths.

After his return from Winchester (which was  
 "about nine Moneths before his death)

he fell into a dangerous *Fever*, which weakened him much; he was then also much troubled with an *Asthma*, or continual short spitting, but that infirmity he seemed to overcome in a good degree by leaving Tobacco, which he had taken somewhat immoderately: And about two moneths before his *death* (in *October* 1639.) he again fell into a *Fever*, which though he seem'd to recover, yet, these still left him so weak, that those common infirmities, which were wont like civil Friends to visit him, and after some short time to depart; came both oftner, and at last took up their constant habitations with him, still weakning his body; of which he grew daily more sensible, retiring oftner into his Study, and making many Papers that had pass'd his Pen, both in the dayes of his *youth* and *business*, useless by fire. These, and several unusual expressions to his Friends, seemed to foretell his death, for which he seemed to those many friends that observed him, to be well prepared, and still free from all fear, and chearful; (as several Letters writ in his bed, and but a few dayes before his death may testify.) And in the beginning of *December* following, he fell again into a *Quartan Fever*, and in the tenth fir, his better part, that part of Sir *Henry Wotton* which could not dye, put off Mortality with as much content and chearfulness, as humane frailty is capable of: he be-

being in perfect peace with God and man.

And thus the *Circle* of his *Life*, (that *Circle* which began at *Boston*, and in the *Circumference* thereof, did first touch at *Winchester-School*, then at *Oxford*, and after upon so many remarkable parts and passages in *Christendom*;) That *Circle* of his *Life*, was by *Death* thus closed up and compleated, in the seventyand second year of his *Age*, at *Eaton Colledge*, where (according to his *Will*) he now lies buried, dying worthy of his *Name* and *Family*, worthy of the love and favour of so many *Princes*, and Persons of eminent *Wisdom* and *Learning*, worthy of the trust committed unto him, for the *Service* of his *Prince* and *Country*.

*And all Readers are requested to believe, that he was worthy of a more worthy Pen, to have preserved his Memory, and commended his Merits to the imitation of Posterity.*

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AN  
ELEGIE  
ON  
Sir HENRY WOTTON,

WRIT

By Mr ABRAM COWLEY.

**W**hat shall we say, since silent now is he,  
 Who when he spoke all things woul' d silent be,  
 Who had so many languages in store,  
 That only fame shall speak of him in more.  
 Whom England now no more return' d must see:  
 He's gone to Heaven, on his fourth Embassie.  
 On Earth he travail' d often, not to say  
 H' ad been abroad to pass loose time away:  
 For, in what ever land he chanc' d to come,  
 He read the men and manners: bringing home  
 Their Wisdom, Learning, and their Pietie,  
 As if he went to Conquer, not to see.  
 So well he understood the most and best  
 Of Tongues, that Babel sent into the West:

*Spoke*

*Spoke them so truly, that he had (you'd swear)  
Not only liv'd, but, been born every where.  
Fustly each Nations speech to him was known:  
Who, for the World was made, not us alone.  
Nor, ought the Language of that man be less  
Who in his brest had all things to express:  
We say that Learning's endless, and blame Fate  
For not allowing life a longer date:  
He did the utmost bounds of Knowledg finde;  
And found them not so large as was his minde:  
But, like the brave Pellean youth did mone:  
Because that Art had no more Worlds then one.  
And, when he saw that he through all had past,  
He dy'd, least he should Idle grow at last.*

A. Cowley.

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F I N I S.

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*MR RICHARD HOOKER Author of those  
Learned Booke of Ecclesiasticall  
politic*

*w. Dole F.*

# The LIFE

OF

Mr. RICH. HOOKER,

THE

AUTHOR of those Learned Books

OF THE

Laws of Ecclesiastical Polity.

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Psal. 145. 4.

*one generation shall praise thy works to another:*

Prov. 2. 15.

*The tongue of the wise useth knowledge rightly.*

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L O N D O N,

Printed by Tho: Newcomb, for Rich: Marriot,  
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T  
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I

To his very Worthy Friend Mr.  
*Isaac Walton*, upon his Writing  
 and Publishing the Life of the  
 Venerable and Judicious Mr.  
*Richard Hooker*.

## I.

**H** Ayle, Sacred Mother, British Church, all hayle!  
 From whose fruitful Loyns have sprung  
 Of Pious Sons so great a throng,  
 That Heav'n't oppose their force of strength did fail:  
 And, let the mighty Conquerors, o're Almighty arms prevail;  
 How art thou chang'd from what thou wert a late,  
 When destitute, and quite forlorn,  
 (And scarce a Child of thousands, with thee left to mourn)  
 Thy veil all rent, and all thy garments torn:  
 With tears thou didst bewail thine own, and childrens fate:  
 Too much (alas!) thou didst resemble then  
 Sion thy pattern; Sion, in ashes laid,  
 Despis'd, Forsaken, and betray'd;  
 Sion, thou dost resemble once agen:  
 And rais'd, like her, the glory of the World art made.  
 Threnes only to thee could that time belong,  
 But now thou art the lofty Subject of my Song.

A 2

Begin,

( 4 )

II.

*Begin my Verse, and where the doleful Mother sate,  
( As it in Vision was to Eldras shown  
Lamenting, with the rest, her dearest Son,  
( Bles't CHARLES, who his Forefathers has outgon,  
And to the Royal, join'd the Martyrs brighter Crown )  
Let a new City rise, with beautilous state:  
And, beautilous let its Temple be, and beautilful the Gate!  
Lo! how the Sacred Fabrick up does rise!  
The Architects so skilful All,  
So grave, so humble, and so wise:  
The Axes, and the Hammers noise  
Is drown'd in silence, or, in numbers Muscical!  
'Tis up; and, at the Altar stand  
The Reverend Fathers; as of Old,  
With Harps, and Incense in their hand:  
Nor, let the pious service grow or stiff, or cold.  
Th'inferiour Priests, the while,  
To Praise continually imploy'd, or Pray,  
Need not the weary hours beguile,  
Enough's the single Duty of each day.  
Thou thy self, Woodford, on thy humbler Pipe must play;  
And, tho but lately entred there,  
So gracious those thou honour'st all appear,  
So ready and attent to hear  
An easie part, proportion'd to thy skill, may'st bear.*

III.

*But where ( alas ! ) where wilt thou fix thy choice?  
The Subjects are so noble all,  
So great their beauties, and thy art so small,*

*They'll*

They'll judge, I fear, themselves disparag'd by thy voyce:  
 Yet try, and since thou canst not take  
 A name, so despicably low,  
 But 'twill exceed what thou canst do,  
 Tho thy whole Mite thou away at once shouldst throw,  
 Thy Poverty a vertue make;  
 And, that thou may'st Immortal live,  
 ( Since Immortality thou canst not give )  
 From one, who has enough to spare, be ambitious to receive!  
 Of Reverend, and Judicious Hooker sing;  
 Hooker, does to th' Church belong,  
 The Church, and Hooker claim thy Song,  
 And inexhausted Riches to thy Verse will bring:  
 So far, beyond it self, will make it grow,  
 That life, his gift to thee, thou shalt again on him bestow.

## IV.

How great, blest Soul, must needs thy Glories be,  
 Thy Joyes how perfect, and thy Crown how fair,  
 Who mad'st the Church thy chiefeſt care;  
 This Church, which owes so much to thee,  
 That all Her Sons are studious of thy memory:  
 'Twas a bold work the Captiv'd to redeem,  
 And not so only, but th' Oppres'd to raise,  
 ( Our aged Mother ) to that due Esteem  
 She had, and merited in her younger dayes;  
 When Primitive Zeal, and Piety,  
 Were all her Laws, and Policy:  
 And decent Worship kept the mean,  
 It's too wide stretch't Extreame between,  
 The rudely scrupulous, and extravagantly vain.

(6)

*This was the work of Hookers Pen;  
With Judgement, Candor, and such Learning writ,  
Matter, and Words so exactly fit,  
That, were it to be done agen,  
Expected 'twould be, as its Answer hitherto has been.*

R I T O R N A T A.

*To Chelsea, Song; there, tell Thy Patrons Friend  
The Church is Hookers Debtor : Hooker His;  
And strange 'twould be, if he should Glory miss,  
For whom two such most powerfully contend.*

*Bid him, chear up, the Day's his own :*

*And, he shall never die*

*Who after Seventy's past and gone,*

*Can all th' Assaults of Age defie :*

*Is, master still, of so much youthful heat,*

*A Child, so perfect, and so sprightly to beget.*

Bensted Hants.

Mar. 10. 1672.

*Sam: Woodford.*

THE

## THE LIFE

OF

Mr. RICHARD HOOKER.

## The Introduction.



*Have been perswaded, by a Friend whom I reverence, and ought to obey, to write The Life of RICHARD HOOKER, the happy Author of Five (if not more) of the Eight learned Books of the Laws of Ecclesiastical Polity. And, though I have undertaken it, yet it hath been with some unwillingness; because I foresee that it must prove to me, and especially at this time of my Age, a work of much labour to enquire, consider, research, and determine what is needful to be known concerning him: For, I knew him not in his Life, and must therefore not only look back to his Death, now 64 years past; but, almost 50 years beyond that, even to his Childhood and Youth, and gather thence such Observations and Prognosticks, as may at least adorn, if not prove necessary for the compleating of what I have undertaken.*

*This trouble I foresee; and foresee also, that it is impossible to escape Censures; against which I*

A 4

will

will not hope my well-meaning and diligence can protect me (for I consider the Age in which I live) and shall therefore but intreat of my Reader a suspension of them, till I have made known unto him some Reasons, which I my self would now fain believe do make me in some measure fit for this undertaking: and, if these Reasons shall not acquit me from all Censures, they may at least abate of their severity, and this is all I can probably hope for.

My Reasons follow.

About forty years past (for I am now past the Seventy of my Age) I began a happy affinity with William Cranmer (now with God) grand Nephew unto the great Archbishop of that name, a Family of noted prudence and resolution; with him and two of his Sisters, I had an entire and free friendship: one of them was the Wife of Doctor Spencer, a Bosom-friend, and sometime Compupil with Mr. Hooker in Corpus-Christi Colledge in Oxford, and after President of the same. I name them here, for that I shall have occasion to mention them in this following Discourse; as also George Cranmer their Brother, of whose useful abilities my Reader may have a more authentick Testimony, than my Pen can purchase for him, by that of our learned Cambden, and others.

This William Cranmer, and his two forenamed Sisters, had some affinity, and a most familiar friendship with M. Hooker, and had had some part of their Education with him in his house, when he was Parson of Bishops-Borne near Canterbury, in  
which

## The Introduction.

which City their good father then lived. They had (I say) a part of their Education with him, as myself since that time a happy Cohabitation with them; and having some years before read part of Mr. Hookers Works with great liking and satisfaction, my affection to them made me a diligent Inquisitor into many things that concerned him; as namely, of his Person, his Nature, the management of his Time, his Wife, his Family, and the Fortune of him and his. Which inquiry hath given me much advantage in the knowledge of what is now under my consideration, and intended for the satisfaction of my Reader.

I had also a friendship with the Reverend Dr. Usher, the late learned Archbishop of Armagh, and with Dr. Morton, the late learned and charitable Bishop of Durham; as also with the learned John Hales of Eaton-College; and with them also (who loved the very name of Mr. Hooker) I have had many discourses concerning him: and from them, and many others that have now put off Mortality, I might have had more Informations, if I could then have admitted a thought of any fitness for what by persuasion I have now undertaken. But, though that full Harvest be irrecoverably lost, yet, my Memory hath preserved some gleanings, and my Diligence made such additions to them, as I hope will prove useful to the completing of what I intend, In the discovery of which I shall be faithful, and with this assurance put a period to my Introduction.

B

THE



# The Life.

**I**T is not to be doubted but that *Richard Hooker* was born at *Heavy-tree* near or within the Precincts, or in the City of *Exeter*; a City which may justly boast, that it was the Birth place of him, and *Sir Tho. Bodley*; as indeed the County may in which it stands, that it hath furnished this Nation with Bishop *Fewel*, *Sir Francis Drake*, *Sir Walter Raleigh*, and many others, memorable for their Valour and Learning. He was born about the Year of our Redemption 1553, and of Parents, that were not so remarkable for their Extraction or Riches, as for their Virtue and Industry, and Gods blessing upon both; by which they were enabled to educate their Children in some degree of Learning, of which our *Richard Hooker* may appear to be one fair testimony; and that Nature is not so partial, as alwayes to give the great blessings of Wisdom and Learning, and with them the greater blessings of Virtue and Government, to those only that are of a more high and honourable Birth.

His

His Complexion (if we may guess by him at the age of Forty) was Sanguine, with a mixture of Choler; and yet, his Motion was slow even in his Youth, and so was his Speech, never expressing an Earnestness in either of them, but a Gravity suitable to the Aged. And 'tis observed (so far as Inquiry is able to look back at this distance of Time) that at his being a School-boy he was an early Questionist, quietly inquisitive *Why this was, and that was not, to be remembered? Why this was granted and that denied?* This being mixt with a remarkable Modesty, and a sweet serene quietness of Nature, and with them a quick apprehension of many perplext parts of Learning imposed then upon him as a Scholar, made his Master and others to believe him to have an inward blessed Divine Light, and therefore to consider him to a little wonder. For in that, Children were less pregnant, less confident, and more malleable, than in this wiser, but not better, Age.

This Meekness and conjuncture of Knowledge, with Modesty in his Conversation, being observed by his Schoolmaster, caused him to perswade his Parents (who intended him for an Apprentice) to continue him at School, till he could find out some means, by perswading his rich Uncle, or some other charitable person, to ease them of a part of their care and charge; assuring them, that their son was so enriched

B 2

with

with the blessings of Nature and Grace, that God seemed to single him out as a special Instrument of his Glory. And the good man told them also, that he would double his diligence in instructing him, and would neither expect nor receive any other Reward, than the content of so hopeful and happy an employment.

This was not unwelcome News, and especially to his Mother, to whom he was a dutiful and dear Child; and all Parties were so pleased with this proposal, that it was resolved so it should be. And in the mean time his Parents and Master laid a foundation for his future happiness, by instilling into his Soul *the seeds of Piety*, those conscientious principles of *loving and fearing God*; of *an early belief that he knows the very secrets of our Souls*; *That he punisheth our Vices, and rewards our Innocence*; *That we should be free from hypocrisie, and appear to man what we are to God, because first or last the crafty man is catch't in his own snare.* These seeds of Piety were so seasonably planted, and so continually watered with the daily dew of Gods blessed Spirit, that his Infant vertues grew into such holy habits, as did make him grow daily into more and more favour both with God and man, which with the great Learning that he did attain to, hath made *Richard Hooker* honour'd in this, and will continue him to be so to succeeding Generations.

This

This good Schoolmaster, whose Name I am not able to recover (and am sorry, for that I would have given him a better memorial in this humble Monument, dedicated to the memory of his Scholar) was very solicitous with *John Hooker*, then Chamberlain of *Exeter*, and Uncle to our *Richard*, to take his Nephew into his care, and to maintain him for one Year in the University, and in the mean time to use his endeavours to procure an admission for him into some Colledge; still urging and assuring him, that his Charge would not continue long, for the Lads Learning and Manners were both so remarkable, that they must of necessity be taken notice of; and that doubtless God would provide him some second Patron, that would free him and his Parents from their future care and charge.

These Reasons, with the affectionate Rhetorick of his good Master, and Gods blessing upon both, procured from his Uncle a faithful promise, that he wou'd take him into his care and charge before the expiration of the Year following, which was performed by the assistance of the Learned *John Jewell*, who left, or was about the first of *Queen Maries* Reign, expell'd out of *Corpus-Christi* Colledge in *Oxford* (of which he was a Fellow) for adhering to the Truth of those Principles of Religion, to which he had assented in the dayes of her Brother and Predecessor *Edward* the Sixth; and

he having now a just cause to fear a more heavy punishment than Expulsion, was forced, by forsaking this, to seek safety in another Nation; and, with that safety the enjoyment of that Doctrine and Worship, for which he suffer'd.

But the Cloud of that Persecution and Fear ending with the Life of Queen Mary, the Affairs of the Church and State did then look more clear and comfortable; so that he, and with him many others of the same judgement, made a happy return into *England* about the first of Queen Elizabeth; in which Year, this John Jewell was sent a Commissioner or Visitor of the Churches of the Western parts of this Kingdom, and especially of those in *Devonshire*, in which County he was born, and then and there he contracted a friendship with John Hooker, the Uncle of our Richard.

In the second or third Year of her Reign, this John Jewell was made Bishop of *Salisbury*, and there being alwayes observed in him a willingness to do good, and to oblige his Friends, and now a power added to it, John Hooker gave him a Visit in *Salisbury*, and besought him for Charity's sake to look favourably upon a poor Nephew of his, whom Nature had fitted for a Scholar, but the Estate of his Parents was so narrow, that they were unable to give him the advantage of Learning; and that the Bishop would therefore become his Patron, and prevent him from being a Tradesman;  
for

for he was a Boy of remarkable hopes. And though the Bishop knew men do not usually look with an indifferent eye upon their own Children and Relations, yet he assented so far to *John Hooker*, that he appointed the Boy and his Schoolmaster should attend him about *Easter* next following at that place, which was done accordingly; and then after some Questions and observations of the Boyes learning and gravity, and behaviour, the Bishop gave his Schoolmaster a reward, and took order for an annual Pension for the Boyes Parents. promising also to take him into his care for a future preferment, which was performed; for about the Fifteenth Year of his age, which was *Anno 1567*, he was by the Bishop appointed to remove to *Oxford*, and there to attend Dr. *Cole*, then President of *Corpus-Christi* Colledge. Which he did; and Dr. *Cole* had (according to a promise made to the Bishop) provided for him both a Tutor (which was said to be the learned Dr. *John Reynolds*) and a Clerks place in that Colledge: which place, though it were not a full maintenance, yet with the contribution of his Uncle, and the continued Pension of his Patron the good Bishop, gave him a comfortable subsistence. And in this condition he continued unto the Eighteenth Year of his age, still increasing in Learning and Prudence, and so much in Humility and Piety, that he seemed to be filled with the Holy Ghost, and even like St. *John*

*Baptist*, to be sanctified from his Mothers womb, who did often bless the day in which she bare him.

About this time of his age he fell into a dangerous Sickness, which lasted two Months; all which time his Mother, having notice of it, did in her hourly prayers as earnestly beg his life of God, as the Mother of St. *Augustine* did that he might become a true Christian; and their prayers were both so heard as to be granted. Which Mr. *Hooker* would often mention with much joy, and as often pray that he might never live to occasion any sorrow to so good a Mother, of whom he would often say, he loved her so dearly, that he would endeavour to be good even as much for hers, as for his own sake.

As soon as he was perfectly recovered from this Sickness, he took a journey from *Oxford* to *Exeter*, to satisfy and see his good Mother, being accompanied with a Countreyman and Companion of his own Colledge, and both on foot; which was then either more in fashion, or want of money, or their humility made it so: But on foot they went, and took *Salisbury* in their way, purposely to see the good Bishop, who made Mr. *Hooker* and his Companion dine with him at his own Table; which Mr. *Hooker* boasted of with much joy and gratitude when he saw his Mother and Friends: And at the Bishops parting with him, the Bishop gave him good Counsel, and his Benediction, but forgot

to give him money ; which when the Bishop had considered, he sent a Servant in all haste to call *Richard* back to him, and at *Richards* return, the Bishop said to him, *Richard*, I sent for you back to lend you a Horse, which hath carried me many a Mile, and I thank God with much ease ; and presently delivered into his hand a Walking-staff, with which he professed he had travelled through many parts of *Germany* ; and he said, *Richard*, I do not give, but lend you my Horse ; be sure you be honest, and bring my Horse back to me at your return this way to *Oxford*. And I do now give you Ten Groats to bear your charges to *Exeter* ; and here is Ten Groats more, which I charge you to deliver to your Mother, and tell her, I send her a Bishops Benediction with it, and beg the continuance of her prayers for me. And if you bring my Horse back to me, I will give you Ten Groats more to carry you on foot to the Colledge, and so God bless you, good *Richard*.

And this, you may believe, was performed by both Parties. But, alas ! the next News that followed *Mr. Hooker* to *Oxford*, was, that his learned and charitable Patron had changed this for a better life. Which may be believed, for that as he lived, so he dyed, in devout meditation and prayer ; and in both so zealously, that it became a religious question, Whether his last Ejaculations, or his Soul, did first enter into Heaven ?

And



And now Mr. *Hooker* became a man of sorrow and fear; of sorrow, for the loss of so dear and comfortable a Patron; and of fear, for his future subsistence: But Dr. *Cole* raised his spirits from this dejection, by bidding him go cheerfully to his Studies, and assuring him he should neither want food nor rayment (which was the utmost of his hopes) for he would become his Patron.

And so he was for about nine months, and not longer; for about that time, this following accident did befall Mr. *Hooker*.

*Edwin Sandys* (then Bishop of *London*, and after Archbishop of *York*) had also been in the dayes of *Queen Mary* forced, by forsaking this, to seek safety in another Nation; where for some Years Bishop *Fewell* and he were Companions at Bed and Board in *Germany*, and where in this their Exile they did often eat the bread of sorrow; and by that means they there began such a friendship, as lasted till the death of Bishop *Fewell*, which was in *September 1571*. A little before which time, the two Bishops meeting, *Fewell* began a story of his *Richard Hooker*, and in it gave such a Character of his Learning and Manners, that though Bishop *Sandys* was educated in *Cambridge*, where he had obliged and had many Friends; yet his resolution was, that his Son *Edwin* should be sent to *Corpus-Christi* Colledge in *Oxford*, and by all means be Pupil to Mr. *Hooker*, though  
his

his Son *Edwin* was not then much yonger : for, the Bishop said, *I will have a Tutor for my Son that shall teach him Learning by Instruction, and Vertue by Example; and my greatest care shall be of the last. and (God willing) this Richard Hooker shall be the Man into whose hands I will commit my Edwin.* And the Bishop did so about twelve moneths, or not much longer after this resolution.

And doubtless as to these two a better choice could not be made; for Mr. *Hooker* was now in the nineteenth year of his age, had spent five in the University, and had by a constant unwearied diligence attained unto a perfection in all the learned Languages; by the help of which, an excellent Tutor, and his uninterrupted Study, he had made the subtilty of all the Arts easie and familiar to him, and usefull for the discovery of such Learning as lay hid from common Searchers; so that by these added to his great Reason, and his Industry added to both, *He did not onely know more, of Causes and effects, but what he knew, he knew better then other men.* And with this Knowledge he had a most blessed and clear Method of Demonstrating what he knew, to the great advantage of all his Pupils, (which in time were many) but especially to his two first, his dear *Edwin Sandys*, and his as dear *George Cranmer*, of which there will be a fair Testimony in the ensuing Relation,

This

This for his Learning. And for his Behaviour, amongst other Testimonies this still remains of him, That in four years, he was but twice absent from the Chappel prayers; and that his Behaviour there was such as shewed an awful reverence of that God which he then worshipped and prayed to; giving all outward testimonies that his Affections were set on heavenly things. This was his Behaviour towards God; and for that to Man, it is observable that he was never known to be angry, or passionate, or extream in any of his Desires; never heard to repine or dispute with Providence, but by a quiet gentle submission and resignation of his will to the Wisdome of his Creator, bore the burthen of the day with patience; never heard to utter an uncomly word: and by this and a grave Behaviour, which is a Divine Charm, he begot an early Reverence unto his Person, even from those that at other times, and in other companies, took a liberty to cast off that strictness of Behaviour and Discourse that is required in a Collegiate Life. And when he took any liberty to be pleasant, his Wit was never blemisht with Scoffing, or the utterance of any Conceit that border'd upon, or might beget a thought of Looseness in his hearers. Thus milde, thus innocent and exemplary was his Behaviour in his Colledge, and thus this good man continued till his death, still increasing in Learning, in Patience, and Piety.

In

In this nineteenth year of his age, he was December 24. 1573, admitted to be one of the twenty Scholars of the Foundation, being elected and so admitted as born in *Devon* or *Hantsire*, out of which Countries a certain number are to be elected in Vacancies by the Founders Statutes. And now, as he was much encouraged, so now he was perfectly incorporated into this beloved Colledg, which was then noted for an eminent Library, strict students, and remarkable Scholars. And indeed it may glory, that it had Cardinal *Poole*, Bishop *Fewel*, Doctor *John Reynolds*, and Doctor *Thomas Jackson* of that Foundation: The First, famous for his Learned Apology for the Church of *England*, and his Defence of it against *Harding*. The Second, for the learned and wise Menage of a publique Dispute with *John Hart* (of the *Romish* perswasion) about the Head and Faith of the Church, and then printed by consent of both parties. And, the Third, for his most excellent Exposition of the Creed, and other Treatises: All such as have given greatest satisfaction to men of the greatest Learning. Nor was this man more Noteworthy for his Learning, than for his strict and and pious Life, testified by his abundant love and charity to all men.

And in the year 1576. Febr. 23. Mr. Hookers Grace was given him for Inceptor of Arts, Doctor *Herbert Westphaling*, a man of note for Learning,

Learning, being then Vice-chancellor. And the Act following he was compleated Master, which was *Anno 1577*. his Patron Doctor Cole being Vice-chancellor that year, and his dear friend *Henry Savill* of *Merton Colledge* being then one of the Proctors. 'Twas that *Henry Savill*, that was after *Sir Henry Savill*, Warden of *Merton Colledge*, and Provost of *Eaton*: He which founded in *Oxford* two famous Lectures, and endowed them with liberal maintenance.

'Twas that *Sir Henry Savil*, that translated and enlightned the History of *Cornelius Tacitus*, with a most excellent Comment; and enriched the world by his laborious and chargeable collecting the scattered pieces of *S. Chrysostome*, and the publication of them in one entire Body in Greek; in which Language he was a most judicious Critick. 'Twas this *Sir Henry Savill*, that had the happiness to be a Contemporary, and familiar friend to Mr. *Hooker*; and let Posterity know it.

And in this year of 1577. He was admitted Fellow of the Colledge; happy also in being the Contemporary and Friend of Dr. *John Reynolds*, of whom I have lately spoken; and of Dr. *Spencer*: both which were after, and successively, made Presidents of *Corpus-Christi Colledge*; men of great Learning and Merit, and famous in their Generations.

Nor was Mr. *Hooker* more happy in his Contemporaries

temporaries of his Time and Colledge, than in the Pupillage and Friendship of his *Edwin Sandys* and *George Cranmer*; of whom my Reader may note, that this *Edwin Sandys* was after *Sir Edwin Sandys*, and as famous for his *Speculum Europa*, as his brother *George* for making Posterity beholden to his Pen by a learned Relation and Comment on his dangerous and remarkable *Travels*; and for his harmonious Translation of the *Psalms of David*, the Book of *Job*, and other Poetical parts of Holy Writ, into most high and elegant Verse. And for *Cranmer*, his other Pupil, I shall refer my Reader to the printed Testimonies of our learned Mr. *Campden*, of *Fines Morison*, and others.

“ This *Cranmer*, whose Christen name was  
 “ *George*, was a Gentleman of singular hopes,  
 “ the eldest Son of *Thomas Cranmer*, Son of  
 “ *Edmund Cranmer*, the Archbishops brother :  
 “ he spent much of his youth in *Corpus-Christi*  
 “ Colledge in *Oxford*, where he continued  
 “ Master of Arts for many years before he re-  
 “ moved, and then betook himself to Tra-  
 “ vel, accompanying that worthy Gentleman  
 “ *Sir Edwin Sandys* into *France*, *Germany*, and  
 “ *Italy*, for the space of three years; and after  
 “ their happy return he betook himself to an  
 “ Employment under a Privy Counsellour of  
 “ note, for an unhappy undertaking, after  
 “ whose Fall, he went in place of Secretary  
 “ with

24 The Life of Dr. Richard Hooker.

“with Sir *Henry Killegrew* in his Embassage in-  
 “to *France*: and after his death he was sought  
 “after by the most Noble Lord *Mouns-Foy*,  
 “with whom he went into *Ireland*, where he  
 “remained untill in a battel against the Re-  
 “bels, near *Carlingsford*, an unfortunate wound  
 “put an end both to his Life, and the great  
 “Hopes that were conceived of him: he being  
 “then but in the 36 year of his age.

Betwixt Mr. *Hooker* and these his two Pu-  
 pils, there was a sacred Friendship, a Friendship  
 made up of Religious Principles, which increas-  
 ed dayly by a similitude of Inclinations to the  
 same Recreations and Studies; a Friendship  
 elemented in Youth, and in an University,  
 free from self-ends, which the Friendships of  
 Age usually are not: and in this sweet, this  
 blessed, this spiritual Amity they went on for  
 many years; and as the Holy Prophet saith,  
 so they took sweet counsel together, and walked in  
 the House of God as Friends. By which means  
 they improved it to such a degree of Amity as  
 as bordered upon Heaven; a Friendship so  
 sacred, that when it ended in this world, it  
 began in the next, where it shall have no  
 end.

And, though this world cannot give any de-  
 gree of Pleasure equal to such a Friendship: yet,  
 Obedience to Parents, and a desire to know the  
 Affairs, Manners, Lawes, and Learning of  
 other Nations, that they might thereby be-  
 come

come the more serviceable unto their own, made them put off their Gowns, and leave the Colledge and Mr. *Hooker* to his Studies, in which he was daily more assiduous still: enriching his quiet and capacious Soul with the precious Learning of the Philosophers, Casuists, and Schoolmen; and with them the foundation and reason of all Laws, both Sacred and Civil: and with such other Learning as lay most remote from the track of common Studies. And as he was diligent in these, so he seemed restless in searching the scope and intension of Gods Spirit revealed to Mankind in the Sacred Scriptures: for the understanding of which, he seemed to be assisted by the same Spirit with which they were written: He *that regardeth truth in the inward parts*, making him to understand *wisdom secretly*: And the good man would often say, that the Scripture was not writ to beget *Disputations*, and *Pride*, and *Opposition to Government*; but, *Charity and Humility, Moderation, Obedience to Authority*, and peace to Mankind: of which virtues, no man did ever repent himself at his death. And, that this was really his judgment, did appear in his future writings, and in all the actions of his life: Nor was this excellent man a stranger to the more light and airy parts of Learning, as *Musick and Poetry*; all which he had digested, and made useful: and of all which, the Reader will have a fair testimony, in what will follow.



In the Year 1579. the Chancellor of the University was given to understand, that the publick *Hebrew Lecture* was not read according to the Statutes; nor could be, by reason of a distemper that had seiz'd the brain of Mr. *Kingsmill*, who was to read it; so that, it lay long unread, to the great detriment of those that were studious of that language: Therefore, the Chancellor writ to his *Vice-chancellor*, and the *University*, that he had heard such commendations of the excellent knowledge of Mr. *Richard Hooker* in that tongue, that he desired he might be procured to read it: And he did, and continued to do so, till he left *Oxford*.

Within three months after his undertaking this Lecture (namely in *October 1579.*) he was with Dr. *Reynolds*, and others expell'd his Colledge; and this Letter transcrib'd from Dr. *Reynolds* his own hand, may give some account of it.

### To Sir Francis Knolles.

I Am sorry, Right Honourable, that I am enforced to make unto you such a suit, which, I cannot move, but I must complain of the unrighteous dealing of one of our Colledge, who hath taken upon him against all Law and Reason, to expell out of our house, both me and Mr. Hooker, and three other of our Fellows, for doing that which by Oath we were bound to do. Our matter must be heard before

before the Bishop of Winchester, with whom I do not doubt, but we shall find equity. Howbeit, forasmuch as some of our adversaries have said, that the Bishop is already forestalled, and will not give us such audience as we look for; therefore I am humbly to beseech your Honour, that you will desire the Bishop, by your Letters, to let us have Justice; though it be with rigour, so it be Justice: our Cause is so good, that I am sure we shall prevail by it. Thus much I am bold to request of your Honour for Corpus Christi Colledge sake, or rather for Christs sake; whom I beseech to bless you with daily increase of his manifold gifts, and the blessed graces of his holy Spirit.

Your HONOURS

in Christ to command,

JOHN REYNOLDS.

London,  
O<sup>o</sup>ob. 9.  
1579.

This Expulsion was by Dr. John Barfoot, Chaplain to Ambrose Earl of Warwick, and then Vice-president of the Colledge: I cannot learn the pretended cause; but, that they were restor'd the same Month is most certain.

I return to Mr. Hooker in his Colledge, where he continued his studies with all quietness, for the space of three years; about which time, he enter'd into Sacred Orders, and was made Deacon and Priest; and, not long after, was appointed to preach at St. Pauls Cross.

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In order to which Sermon, to *London* he came, and immediately to the *Shunamites house*; which is a House so called, for that, besides the Stipend paid the Preacher, there is provision made also for his Lodging and Dyet two days before, and one day after his Sermon; this house was then kept by *John Churchman*, sometimes a Draper of good Note in *Watling-street*, upon whom Poverty had at last come like an armed man, and brought him into a necessitous condition; which, though it be a punishment, is not alwayes an argument of Gods disfavour, for he was a vertuous man: I shall not yet give the like testimony of his Wife, but leave the Reader to judge by what follows. But to this house *Mr. Hooker* came so wet, so weary, and weather-beaten, that he was never known to express more passion, than against a Friend that dissuaded him from footing it to *London*, and for finding him no easier an Horse; supposing the Horse trotted, when he did not: And at this time also, such a faintness and fear possesst him, that he would not be perswaded two dayes quietness, or any other means could be used to make him able to preach his Sundayes Sermon; but a warm Bed, and Rest, and Drink, proper for a Cold, given him by *Mrs. Churchman*, and her diligent attendance added unto it, enabled him to perform the office of the day, which was in or about the Year 1581.

And

And in this first publick appearance to the World, he was not so happy as to be free from Exceptions against a point of Doctrine delivered in his Sermon, which was, *That in God there were two Wills, an Antecedent, and a Consequent Will; his first Will, that all Mankind should be saved; but his second Will was, that those only should be saved, that did live answerable to that degree of Grace which he had offered, or afforded them.* This seemed to cross a late Opinion of Mr. *Calvins*, and then taken for granted by many that had not a capacity to examine it, as it had been by him, and hath been since by Dr. *Jackson*, and Dr. *Hammond*, and others of great Learning, who believe that a contrary Opinion trenches upon the Honour and Justice of our merciful God. How he justified this, I will not undertake to declare, but it was not excepted against (as Mr. *Hooker* declares in an Orational Answer to Mr. *Travers*) by *John Elmer*, then Bishop of *London*, at this time one of his Auditors, and at last one of his Advocates too, when Mr. *Hooker* was accused for it.

But the justifying of this Doctrine did not prove of so bad consequence, as the kindness of Mrs. *Churchmans* curing him of his late Distemper and Cold; for that was so gratefully apprehended by Mr. *Hooker*, that he thought himself bound in conscience to believe all that she said; so that the good man came to be persuaded by her, that he was a man of a tender consti-

tion, and that it was best for him to have a Wife, that might prove a Nurse to him; such an one as might both prolong his life, and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry. And he not considering, that the children of this world are wiser in their generation, than the children of light; but, like a true Nathanael, fearing no guile, because he meant none, did give her such a power as Eleazar was trusted with, when he was sent to choose a Wife for Isaac; for even so he trusted her to choose for him, promising upon a fair Summons to return to London, and accept of her choice; and he did so in that or the year following. Now the Wife provided for him, was her Daughter *Joan*, who brought him neither Beauty nor Portion; and for her Conditions, they were too like that Wife's which is by *Solomon* compar'd to a *dripping house*; so that he had no reason to rejoyce in the Wife of his Youth, but too just cause to say with the holy Prophet, *Woe is me that I am constrained to have my habitation in the tents of Kedar*.

This choice of Mr. Hookers (if it were his choice) may be wondred at; but let us consider that the Prophet *Ezekiel* sayes, *There is a wheel within a wheel*, a secret Sacred wheel of Providence (especially in Marriages) guided by his hand, that allows not the race to the swift, nor bread to the wise, nor good wives to good men: and he that can bring good out of evil,  
(for

(for Mortals are blind to this Reason) only knows why this blessing was denied to patient *Job*, to meek *Moses*, and to our as meek and patient Mr. *Hooker*. But so it was; and, let the Reader cease to wonder, for *Affliction* is a *Divine dyet*, which though it be not pleasing to Mankind, yet Almighty God hath often, very often imposed it as good, though bitter Phsyck to those children whose Souls are dearest to him.

And by this means the good man was drawn from the tranquillity of his Colledge, from that Garden of Piety, of Pleasure, of Peace, and a sweet Conversation, into the thorny Wilderness of a busie World, into those corroding cares that attend a married Priest, and a Countrey Parsonage, which was *Draiton Beauchamp* in *Buckinghamshire*, not far from *Alesbury*, and in the Diocese of *Lincoln*, to which he was presented by *John Cheney* Esquire, then Patron of it, the 9th of *December* 1584. where he behaved himself so as to give no occasion of evil, but (as *St. Paul* adviseth a Minister of God) *in much patience, in afflictions, in anguishes, in necessities, in poverty, and no doubt in long-suffering*: yet troubling no man with his discontents and wants.

And in this condition he continued about a year, in which time his two Pupils, *Edwin Sandys* and *George Cranmer*, took a journey to see their Tutor, where they found him with a Book

in his hand (it was the *Odes* of *Horace*) he being then like humble and innocent *Abel*, tending his small allotment of sheep in a common field, which he told his Pupils he was forced to do then, for that his servant was gone home to Dine, and assist his Wife to do some necessary household business. When his servant returned and released him, his two Pupils attended him unto his house, where their best entertainment was his quiet company, which was presently denied them, for *Richard* was call'd to rock the *Cradle*; and the rest of their welcome was so like this, that they staid but till next morning, which was time enough to discover and pity their Tutors condition; and having in that time remembred and paraphrased on many of the innocent recreations of their younger dayes, and other like diversions, given him as much present comfort as they were able, they were forced to leave him to the company of his wife *Foan*, and seek themselves a quieter Lodging: But at their parting from him, *Mr. Cranmer* said, Good Tutor, I am sorry your lot is fall'n in no better ground as to your Parsonage; and, more sorry that your Wife proves not a more comfortable Companion after you have wearied your self in your restless studies. To whom the good man replied, My dear George, If Saints have usually a double share in the miseries of this life, I that am none, ought not to repine at what my wise Creator hath appointed for me, but labour, as indeed I do daily, to submit  
mine

*mine to his Will, and possess my soul in patience, and peace.*

At their return to *London*, *Edwin Sandys* acquaints his father, who was then Bishop of *London*, and after Archbishop of *York*, with his Tutors sad condition, and sollicit for his removal to some Benefice that might give him a more comfortable subsistence; which his father did most willingly grant him, when it should next fall into his power. And not long after this time, which was in the year 1585, Mr. *Alvie* (Master of the Temple) dyed, who was a man of a strict Life, of great Learning, and of so venerable Behaviour, as to gain so high a degree of love and reverence from all men, that he was generally known by the name of Father *Alvie*. At the Temple-Reading, next after the death of this Father *Alvie*, he the said Archbishop of *York* being then at Dinner with the Judges, the Reader, and Benchers of that Society, met with a Condolement for the death of Father *Alvie*, an high commendation of his Saint-like life, and of his great merit both to God and man: and as they bewail'd his death, so they wish't for a like pattern of Virtue and Learning to succeed him. And here came in a fair occasion for the Bishop to commend Mr. *Hooker* to Father *Alvies* place, which he did with so effectual an earnestness, and that seconded with so many other Testimonies of his worth, that Mr. *Hooker* was sent for from *Draiton Beauchamp* to *London*, and there the



the Mastership of the Temple proposed unto him by the Bishop, as a greater freedom from his Countrey cares, and the advantage of a better Society, and a more liberal Pension than his Countrey Parsonage did afford him. But these Reasons were not powerful enough to incline him to a willing acceptance of it; his wish was rather to gain a better Countrey living, where he might see Gods blessings spring out of the Earth, and be free from Noise (so he exprest the desire of his heart) and eat that bread which he might more properly call his own in privacy and quietness. But, notwithstanding this averfness, he was at last perswaded to accept of the Bishops proposal, and was by \* Patent for Life, made Master of the Temple the 17th of March 1585. he being then in the 34th year of his age.

\* This  
you may  
find in  
the Tem-  
ple Re-  
cords.

William Ermostead was Master of the Temple at the Dissolution of the Priory, and dyed 2 Eliz.

Richard Alvey Bat. Divinity, Pat. 13 Febr. 2 Eliz. Magister si-  
ve Custos Domus & Ecclesie novi Templi, dyed 27 Eliz.

Richard Hooker succeeded that year by Patent in terminis, as Alvey had it, and he left it, 33 Eliz.

That year Dr. Balgey succeeded Richard Hooker.

And, here I shall make a stop; and, that the Reader may the better judge of what follows, give him a character of the Times, and Temper of the people of this Nation, when Mr. Hooker had his admission into this place, a place which he accepted, rather than desired; and yet here he promised himself a virtuous quietness,

ness, that blessed Tranquillity which he alwayes prayed and labour'd for; that so he might in peace bring forth the fruits of peace, and glorifie God by uninterrupted prayers and praises: for this he alwayes thirsted, and yet this was denied him. For his admission into this place, was the very beginning of those oppositions and anxieties, which till then this good man was a stranger to, and of which the Reader may guess by what follows.

In this character of the Times, I shall, by the Readers favour, and for his information, look so far back as to the beginning of the Reign of Queen Elizabeth, a time in which *the many pretended Titles to the Crown, the frequent Treasons, the Doubts of her Successor, the late Civil War, and the sharp Persecution that raged to the effusion of so much blood in the Reign of Queen Mary,* were fresh in the memory of all men; and, begot fears in the most pious and wisest of this Nation, lest the like dayes should return again to them, or their present posterity. And the apprehension of these dangers, begot a hearty desire of a settlement in the Church and State, believing there was no other probable way left to make them sit quietly under their own Vines and Fig-trees, and enjoy the desired fruit of their Labours. But, *Time, and Peace, and Plenty,* begot *Self-ends,* and these begot *Animosities, Envy, Opposition, and Unthankfulness* for those very blessings for which they lately thirsted, being then

then the very utmost of their desires, and even beyond their hopes.

This was the temper of the Times in the beginning of her Reign, and thus it continued too long; for those very people that had enjoyed the desires of their hearts in a Reformation from *Rome*, became at last so like the grave, as never to be satisfied; but were still thirsting for more and more, neglecting to pay that Obedience, and perform those Vows which they made in their dayes of adversities and fear: so that in short time, there appeared three several Interests, each of them fearless and restless in the prosecution of their designs; they may for distinction be called, The active *Romanists*, The restless *Non-conformists* (of which there were many sorts) and, The passive *peaceable Protestant*. The Counsels of the first considered, and resolved on in *Rome*: the second in *Scotland*, in *Geneva*, and in divers selected, secret, dangerous Conventicles, both there, and within the bosom of our own Nation: the third pleaded and defended their Cause by established Laws, both Ecclesiastical and Civil; and if they were active, it was to prevent the other two from destroying what was by those known Laws happily established to them and their Posterity:

I shall forbear to mention the very many and dangerous Plots of the *Romanists* against the Church and State, because what is principally intended in this digression, is an account of the  
Opinions

Opinions and Activity of the Non-conformists; against whose judgement and practice, Mr. *Hooker* became at last, but most unwillingly, to be engaged in a Book-war; a War, which he maintained not as against an Enemy, but with the spirit of meekness and reason.

In which number of Non-conformists, though some might be sincere, well-meaning men, whose *indiscreet Zeal* might be so like *Charity*, as thereby to cover a multitude of their Errours; yet, of this party, there were many that were possessed with a high degree of *spiritual wickedness*, I mean, with an innate restless *pride*, and *malice*. I do not mean the visible carnal sins of *Gluttony*, and *Drunkenness*, and the like (from which good Lord deliver us) but, sins of a higher nature, because they are more unlike God, who is the God of *love* and *mercy*, and *order*, and *peace*; and more like the *Devil*, who is not a *Glutton*, nor can be *drunk*, and yet is a Devil; but I mean those spiritual wickednesses of *malice* and *revenge*, and an *opposition* to *Government*. Men that joyed to be the Authors of misery, which is properly his work that is *the enemy and disturber of Mankind*; and, greater sins than *Gluttony* or *Drunkenness*, though some will not believe it. And of this party, there were also many, whom prejudice and a furious Zeal had so blinded, as to make them neither to hear reason, nor adhere to the wayes of peace. Men, that were the dregs of Mankind, whom *Pride* and *Self-conceit*, had made

made to overvalue their own pitiful, crooked wisdom so much, as not to be ashamed to hold foolish and unmannerly Disputes against those men whom they ought to reverence; and, those Laws which they ought to obey. Men, that labour'd and joyed to find out the faults, and to speak evil of Government; and then, to be the Authors of Confusion. Men, whom Company, and Conversation, and Custom, had at last so blinded, and made so insensible that these were sins; that, like those that perisht in the *gain-saying of Core*, so these dyed without repenting of these *spiritual wickednesses*: of which the practises of *Copinger*, and *Hacket* in their lives; and, the death of them and their adherents, are God knows too sad examples; and, ought to be cautions to those men that are inclin'd to the like *spiritual wickednesses*.

And in these Times which tended thus to Confusion, there were also many others that pretended a tendernefs of Conscience, refusing to take an Oath before a lawful Magistrate; and yet these men, in their secret Conventicles, did covenant and swear to each other, to be assiduous and faithful in using their best endeavours to set up the *Presbyterian Doctrine and Discipline*; and, both in such a manner as they themselves had not yet agreed on. To which end, there were many that wandred up and down, and were active in sowing Discontents and Sedition, by venomous and secret murmurings, and a dispersion

sion of scurrilous Pamphlets and Libels against the Church and State, but especially against the Bishops; by which means, together with indif- creet Sermons, the common people became so phanatick, as to believe *the Bishops to be Anti- christ*, and the only obstructers of Gods Dis- cipline; and then given over to such a desperate delusion, as to find out a Text in the *Revelation* of *St. Fohn*, that *Antichrist was to be overcome by the Sword*. So that those very men, that be- gan with tender and *meek Petitions*, proceeded to *Admonitions*, then to *Satyricall Remonstrances*; and at last, having numbred who was not, and who was, for their Cause, they got a supposed certainty of so great a Party, that they durst threaten first *the Bishops*, then *the Queen and Par- liament*; to all which they were secretly encour- aged by the *Earl of Leicester*, then in great fa- vour with Her Majesty, and the reputed Che- risher and Patron general of these pretenders to Tenderness of Conscience; his design being, by their means, to bring such an *odium* upon the *Bishops*, as to procure an Alienation of their Lands, and a large proportion of them for him- self: which avaritious desire had so blinded his reason, that his ambitious and greedy hopes had almost put him into a present possession of *Lambeth-house*.

And to these undertakings, the Non-confor- mists of this Nation were much encouraged and heightned by a Correspondence and Confedera-

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\* Mr.  
Dering.

\* Vide  
Bishop  
Spots-  
woods  
History  
of the  
Church of  
Scotland.

cy with that Brotherhood in Scotland; so that here they became so bold, that \* one told the Queen openly in a Sermon, *She was like an untamed Heyser, that would not be ruled by Gods people, but obstructed his Discipline.* And in Scotland they were more confident, for there \* they declared Her an *Atheist*, and grew to such an height, as not to be accountable for any thing spoken against Her, *nor for Treason against their own King, if spoken in the Pulpit*; shewing at last such a disobedience to Him, that His Mother being in *England*, and then in distress, and in prison, and in danger of death, the Church denied the King their prayers for her: and at another time, when He had appointed a day of Feasting; the Church declared for a general Fast, in opposition to His Authority.

To this height they were grown in both Nations, and by these means there was distill'd into the minds of the common people such other venomous and turbulent principles, as were inconsistent with the safety of the Church and State: and these vented so daringly, that, beside the loss of life and limbs, they were forced to use such other severities as will not admit of an excuse, if it had not been to prevent Confusion, and the perillous consequences of it; which, without such prevention, would have been Ruine and Misery to this numerous Nation.

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These Errours and Animosities were so remarkable, that they begot wonder in an ingenious *Italian*, who being about this time come newly into this Nation, writ scoffingly to a friend in his own Countrey, to this purpose, *That the Common people of England were wiser than the wisest of his wiser Nation; for, here the very Women and Shop-keepers, were able to judge of Predestination, and determine what Laws were fit to be made concerning Church-government; and then, what were fit to be obeyed or abolisht. That they were more able (or at least thought so) to raise and determine perplext Cases of Conscience, than the wisest of the most learned Colledges in Italy. That men of the slightest Learning, and the most ignorant of the Common people, were mad for a new or Super- or Re-reformation of Religion; and that in this they appeared like that man, who would never cease to whet and whet his knife, till there was no steel left to make it useful. And he concluded his Letter with this observation, That those very men that were most busie in Oppositions, and Disputations, and Controversies, of finding out the faults of their Governors, had usually the least of Humility and Mortification, or of the power of Godliness.*

And to heighten all these Discontents and Dangers, there was also sprung up a generation of Godless men; men that had so long given way to their own lust of delusion, and so highly opposed the blessed motions of his Spirit, and

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the inward light of their own Consciences, that they had thereby sinned themselves into a belief which they would, but could not believe; into a belief which is repugnant even to humane Nature (for the Heathens believe that there are many gods) but these had sin'd themselves into a belief that there was no God, so finding nothing in themselves but what was worse than nothing, began to wish what they were not able to hope for, that they should be like the beasts that perish: And wicked company, which is the Atheists Sanctuary, were so bold as to say so, though the worst of Mankind when he is left alone at midnight, may wish, but cannot then think it a belief that there is no God. Into this wretched, this reprobate condition, many had then sinned themselves.

And now when the Church was pestered with them, and with all these other Irregularities; when her Lands were in danger of Alienation, her Power at least neglected, and her Peace torn to pieces by several Schisms, and such Heresies as do usually attend that sin (for Heresies do usually out-live their first Authors) when the Common people seemed ambitious of doing those very things that were attended with most dangers, that thereby they might be punish'd, and then applauded and pitied; when they called the Spirit of opposition a Tender Conscience, and complained of persecution, because they wanted power to persecute others; when the  
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the giddy multitude raged, and became restless to find out misery for themselves and others; and the Rabble would herd themselves together, and endeavour to govern and act in spight of Authority. In this extremity of fear, and danger of the Church and State, when to suppress the growing evils of both, they needed a man of prudence and piety, and of an high and fearless fortitude, they were blest in all by *John Whitgift* his being made Archbishop of *Canterbury*; of whom *Sir Henry Wotton* (that knew him well, for he was his Pupil) gives this true Character: *That he was a man of Reverend and Sacred memory; and, of the primitive temper; such a temper, as when the Church by lowliness of Spirit did flourish in highest examples of Virtue.*

And though I dare not undertake to add to this excellent and true character of *Sir Henry Wotton*, yet I shall neither do right to this Discourse, nor to my Reader, if I forbear to give him a further and short account of the life and manners of this excellent man; and it shall be short, for I long to end this digression, that I may lead my Reader back to *Mr. Hooker*, where we left him at the *Temple*.

*John Whitgift* was born in the County of *Lincoln*, of a Family that was ancient, and noted to be both prudent, and affable; and Gentile by nature; he was educated in *Cambridge*, much of his Learning was acquired in *Pembroke-Hall*,

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(where Mr. *Bradford* the Martyr was his Tutor) from thence he was remov'd to *Peter-house*, from thence to be Master of *Pembroke Hall*, and from thence to the Mastership of *Trinity Colledge*: About which time, the Queen made him Her Chaplain and not long after Prebend of *Ely*, and then Dean of *Lincoln*; and having for many years past look't upon him with much reverence and favour, gave him a fair testimony of both, by giving him the Bishoprick of *Warcester*, and (which was not a usual favour) for-giving him his First-fruits; then by constituting him Vice-president of the principality of *Wales*. And having experimented his Wisdom, his Justice, and Moderation in the menage of Her affairs, in both these places; She, in the 26th of Her Reign, made him Archbishop of *Canterbury*, and not long after of Her Privy Council, and trusted him to manage all Her Ecclesiastical Affairs and Preferments. In all which Removes, he was like the Ark, which left a blessing upon the place where it rested; and in all his Imployments was like *Jehoida*, that did good unto *Israel*.

These were the steps of this Bishops ascension to this place of dignity and cares; in which place (to speak Mr. *Cambdens* very words in his Annals) he devoutly consecrated both his whole life to God, and his painful labours to the good of his Church. And yet in this place he met with many oppositions in the regulation of Church-

Church-affairs, which were much disordered at his entrance, by reason of the age and remifness of Bishop *Grindall*, his immediate Predecessor, the activity of the Non-conformists, and their chief assistant the *Earl of Leicester*, and indeed by too many others of the like Sacrilegious principles. With these he was to encounter; and, though he wanted neither courage, nor a good cause, yet he foresaw, that without a great measure of the Queens favour, it was impossible to stand in the breach that was made into the Lands and Immunities of the Church, or to maintain the remaining rights of it. And therefore by justifiable sacred Insinuations such as St. Paul to *Agrippa* (*Agrippa, believest thou? I know thou believest*) he wrought himself into so great a degree of favour with Her, as by his pious use of it, hath got both of them a great degree of Fame in this World, and of Glory in that into which they are now entred.

His merits to the Queen, and Her favours to him were such, that *She called him Her little black Husband*, and called his Servants *Her Servants*: and She saw so visible and blessed a sincerity shine in all his cares and endeavours for the Churches, and for Her good, that She was supposed to trust him with the very secrets of Her Soul, and to make him Her Confessor; of which She gave many fair testimonies, and of which one was, that *She would never eat Flesh*.

*in Lent without obtaining a Licence from her little black Husband: and would often say, She pitied him because She trusted him, and had eased Her self, by laying the burthen of all Her Clergy-cares upon his shoulders, which he managed with prudence and piety.*

I shall not keep my self within the promised Rules of brevity in this account of his Interest with Her Majesty, and his care of the Churches Rights, if in this digression I should enlarge to particulars; and therefore my desire is, that one Example may serve for a Testimony of both. And that the Reader may the better understand it, he may take notice, that not many years before his being made Archbishop, there passed an Act or Acts of Parliament, intending the better preservation of Church-lands, by recalling a power which was vested in others to Sell or Lease them, by lodging and trusting the future care and protection of them only in the Crown: And amongst many that made a bad use of this power or trust of the Queens, the *Earl of Leicester* was one; and the Bishop having by his Interest with Her Majesty, put a stop to the Earls sacrilegious designs, they two fell to a open opposition before Her; after which they both quitted the Room, not friends in appearance; but the Bishop made a sudden and a seasonable return to Her Majesty (for he found Her alone) and spake to Her with great humility and reverence, and to this purpose.

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I Beseech Your Majesty to hear me with patience, and to believe that Yours, and the Churches safety, are dearer to me than my Life; but, my Conscience dearer than both: and therefore give me leave to do my Duty, and tell You, that Princes are deputed Nursing Fathers of the Church, and owe it a protection; and therefore God forbid that You should be so much as Passive in her Ruines, when You may prevent it; or that I should behold it without horror and detestation, or should forbear to tell Your Majesty of the sin and danger of Sacriledge: And, though You and my self were born in an Age of Frailties, when the primitive piety and care of the Churches Lands and Immunities are much decayed; yet (Madam) let me beg that you would first consider that there are such sins as Prophaneness and Sacriledge; and, that if there were not, they could not have names in Holy Writ, and particularly in the New Testament. And I beseech You to consider, that though our Saviour said. He judged no man; and to testifie it, would not judge nor divide the inheritance betwixt the two Brethren; nor would judge the Woman taken in Adultery: yet, in this point of the Churches Rights he was so zealous, that he made himself both the Accuser, and the Judge, and the Executioner too, to punish these sins; witnessed, in that he himself made the Whip to drive the Prophaners out of the Temple, overthrew the Tables of the Money-changers, and drove them out of it. And consider that it was St. Paul that said to those Christians of

his time that were offended with Idolatry; yet committed Sacriledge; Thou that abhorrest Idols, dost thou commit Sacriledge? Supposing (I think) Sacriledge the greater sin. This may occasion Your Majesty to consider that there is such a sin as Sacriledge; and to incline You to prevent the Curse that will follow it, I beseech You also to consider, that Constantine the first Christian Emperour, and Helena his Mother; that King Edgar, and Edward the Confessor, and indeed many others of Your Predecessors, and many private Christians, have also given to God, and to his Church, much Land, and many Immunities, which they might have given to those of their own Families, and did not: but, gave them as an absolute Right and Sacrifice to God: And, with these Immunities and Lands they have entail'd a Curse upon the Alienators of them; God prevent Your Majesty from being liable to that Curse.

And, to make You that are trusted with their preservation, the better to understand the danger of it, I beseech You forget not, that, besides these Curses, the Churches Land and Power have been also endeavoured to be preserved, as far as Humane Reason, and the Law of this Nation have been able to preserve them, by an immediate and most sacred Obligation on the Consciences of the Princes of this Realm. For, they that consult Magna Charta, shall find, that as all Your Predecessors were at their Coronation, so You also were sworn before all the Nobility and Bishops then present, and in the presence  
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of God, and in his stead to him that anointed You, To maintain the Church-lands, and the Rights belonging to it; and this testified openly at the holy Altar, by laying Your hands on the Bible then lying upon it. And not only Magna Charta, but many modern Statutes have denounced a Curse upon those that break Magna Charta: A Curse like the Leprosie, that was intail'd on the Jews; for, as that, so these Curses have and will cleave to the very stones of those buildings that have been consecrated to God; and, the fathers sin of Sacrilege, will prove to be intail'd on his Son and Family. And now what account can be given for the breach of this Oath at the last great day, either by Your Majesty, or by me, if it be wilfully, or but negligently violated, I know not?

And therefore, good Madam, let not the late Lords Exceptions against the failings of some few Clergy-men, prevail with You to punish Posterity, for the Errors of this present Age; let particular men suffer for their particular Errors, but let God and his Church have their right: And though I pretend not to Prophecie, yet I beg Posterity to take notice of what is already become visible in many Families, That Church-land added to an ancient Inheritance, hath proved like a Moth fretting a Garment, and secretly consumed both: Or like the Eagle that stole a coal from the Altar, and thereby set her Nest on fire, which consumed both her young Eagles, and her self that stole it. And though I shall forbear to speak reproachfully of  
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*Your Father, yet I beg You to take notice, that a part of the Churches Rights, added to the vast Treasure left him by his Father, hath been conceived to bring an unavoidable Consumption upon both, notwithstanding all his diligence to preserve them.*

*And consider that after the violation of those Laws, to which he had sworn in Magna Charta, God did so far deny him his restraining Grace, that as King Saul after he was forsaken of God, fell from one sin to another; so he, till at last he fell into greater sins than I am willing to mention. Madam Religion is the Foundation and Cement of humane Societies: and when they that serve at Gods Altar, shall be exposed to Poverty, then, Religion it self will be exposed to scorn, and become contemptible, as You may already observe in too many poor Vicaridges in this Nation. And therefore, as You are by a late Act or Acts of Parliament entrusted with a great power to preserve or waste the Churches Lands; yet, dispose of them for Jesus sake, as the Donors intended; let neither Falshood nor Flattery beguile You to do otherwise: but put a stop to Gods and the Levites portion (I beseech You) and to the approaching Ruines of his Church, as You expect comfort at the great day; for, Kings must be judged; Pardon this affectionate plainness, my most dear Sovereign, and let me beg still to be continued in Your favour, and the Lord still continue You in his.*

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The Queens patient hearing this affectionate Specy, and her future Care to preserve the Churches Rights, which till then had been neglected, may appear a fair Testimony, that he made hers and the Churches Good the chiefeſt of his Cares, and that ſhe alſo thought ſo. And of this there were ſuch daily teſtimonies given, as begot betwixt them ſo mutual a joy and confidence, that they ſeemed born to believe and do good to each other; ſhe not doubting his Piety to be more than all his Oppoſers, which were many; nor his Prudence equal to the chiefeſt of her Council, who were then as remarkable for active Wiſdome, as thoſe dangerous Times did require, or this Nation did ever enjoy. And in this condition he continued twenty years; in which time he ſaw ſome Flowings, but many more Ebbings of her Favour towards all men that oppoſed him, eſpecially the *Earl of Leiſeſter*: ſo that God ſeemed ſtill to keep him in her Favour, that he might preſerve the remaining Church Lands and Immunities from Sacrilegious Alienations. And this Good man deſerved all the Honour and Power with which ſhe truſted him; for he was a pious man, and naturally of Noble and Grateful Principles; he eaſed her of all her Church-cares by his wiſe Menage of them; he gave her faithful and prudent Counſels in all the Extremities and Dangers of her Temporal Affairs, which were many; he lived to be  
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the Chief Comfort of her Life in her Declining age, to be then most frequently with her, and her Assistant at her private Devotions, to be the greatest Comfort of her Soul upon her Death-bed, to be present at the Expiration of her last Breath, and to behold the closing of those Eyes that had long looked upon him with Reverence and Affection. And let this also be added, that he was the Chief Mourner at her sad Funeral; nor let this be forgotten, that within a few hours after her death, he was the happy Proclaimer, that King *James* (her peaceful Successour) was Heir to the Crown.

Let me beg of my Reader to allow me to say a little, and but a little, more of this good Bishop, and I shall then presently lead him back to Mr. *Hooker*; and, because I would hasten, I will mention but one part of the Bishops Charity and Humility, but this of both: He built a large Almes-house near to his own Palace at *Croyden* in *Surry*, and endowed it with Maintenance for a Master and twenty eight poor Men and Women; which he visited so often, that he knew their Names and Dispositions, and was so truly humble, that he called them Brothers and Sisters: and whensoever the Queen descended to that lowliness to dine with him at his Palace in *Lambeth*, (which was very often) he would usually the next day shew the like lowliness to his poor Brothers and Sisters  
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at Croydon, and dine with them at his Hospital; at which time, you may believe, there was Joy at the Table. And at this place he built also a fair Free-School, with a good Accommodation and Maintenance for the Master and Scholars; Which gave just occasion for *Boyse Sisi*, then Embassadour for the French King, and Resident here, at the Bishops death to say, *The Bishop had published many learned Books, but a Free-school to train up Youth, and an Hospital to lodge and maintain aged and poor People, were the best Evidences of Christian Learning that a Bishop could leave to Posterity.* This good Bishop lived to see King *James* settled in Peace, and then fell sick at his Palace in *Lambeth*; of which when the King had notice, he went to visit him, and found him in his Bed in a declining condition, and very weak; and after some short discourse betwixt them, the King, at his departure assured him, *He had a great Affection for him, and a very high value for his Prudence and Vertues, and would indeavour to beg his life of God.* To which the good Bishop replied, *Pro Ecclesia Dei, Pro Ecclesia Dei*: which were the last words he ever spake; therein testifying, that as in his Life, so at his Death, his chiefest care was of Gods Church.

This *John Whitgift* was made Archbishop in the year 1583. In which busie place, he continued twenty years and some monerths; and in which time, you may believe, he had many Try-  
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als of his Courage and Patiences; but his Motto was, *Vincit, qui patitur.*

And he made it good. Many of his many Trials were occasioned by the then powerful *Earl of Leicester*, who did still (but secretly) raise and cherish a Faction of Non-conformists to oppose him; especially one *Thomas Cartwright*, a man of noted Learning, sometime Contemporary with the Bishop in *Cambridge*, and of the same Colledge, of which the Bishop had been Master; in which place there began some Emulations (the particulars I forbear) and at last open and high Oppositions betwixt them; and in which you may believe Mr. *Cartwright* was most faulty, if his Expulsion out of the University can incline you to it.

And in this discontent after the Earls death (which was 1588) Mr. *Cartwright* appeared a chief Cherisher of a Party that were for the *Geneva* Church-government; and to effect it, he ran himself into many dangers both of Liberty and Life; appearing at the last to justify himself and his Party in many Remonstrances, which he caused to be printed, and to which the Bishop made a first Answer, and *Cartwright* replied upon him; and then the Bishop having rejoined to his first Reply, Mr. *Cartwright* either was, or was perswaded to be, satisfied: for he wrote no more, but left the Reader to be judge which had maintained their Cause

Cause with most Charity and Reason. After some silence, Mr. *Cartwright* received from the Bishop many personal Favours, and retired himself to a more private Living, which was at *Warwick*, where he was made Master of an Hospital, and lived quietly, and grew rich, and where the Bishop gave him a Licence to Preach, upon promises not to meddle with Controversies, but incline his Hearers to Piety and Moderation; and this Promise he kept during his Life, which ended 1602, the Bishop surviving him but some few moneths: each, ending his daies in perfect Charity with the other.

And now after this long Digression made for the Information of my Reader concerning what follows, I bring him back to venerable Mr. *Hooker*, where we left him in the *Temple*, and where we shall find him as deeply engaged in a Controversie with *Walter Trevers*, a Friend and Favorite of Mr. *Cartwrights*, as the Bishop had ever been with Mr. *Cartwright* himself; and of which I shall proceed to give this following account.

And first this; That though the Pens of Mr. *Cartwright* and the Bishop were now at rest, yet there was sprung up a new Generation of restless men, that by Company and Clamours became possesst of a Faith which they ought to have kept to themselves, but could not; men that were become positive in asserting,

ing, *That a Papeſt cannot be ſaved*: inſomuch that about this time, at the Execution of the Queen of Scots, the Biſhop that preached her Funeral Sermon ( which was Doctor *Howland*, then Biſhop of *Peterborough* ) was reviled for not being poſitive for her Damnation. And beſide this Boldneſs of their becoming Gods, ſo far as to ſet limits to his Mercies, there was not onely one *Martin Mar-prelate*, but other venomous Books daily printed and diſperſed; Books that were ſo abſurd and ſcurrilous, that the graver Divines diſdained them an Answer. And yet theſe were grown into high eſteem with the Common people, till *Tom Naſh* appeared againſt them all, who was a man of a ſharp wit, and the Maſter of a ſcoffing Satyricall merry Pen, which he employed to diſcover the Abſurdities of thoſe blind malicious ſenſleſs Pamphlets, and Sermons as ſenſleſs as they; *Naſh* his Answer being like his Books, which bore theſe Titles, *An Almond for a Parrot. A Fig for my God-ſon. Come crack me this Nut*, and the like: ſo that his merry Wit made ſuch a diſcovery of their Abſurdities, as ( which is ſtrange ) he put a greater ſtop to theſe malicious Pamphlets, than a much wiſer man had been able.

And now the Reader is to take notice, That at the Death of *Father Alvie*, who was Maſter of the *Temple*, this *Walter Travers* was Lectu-

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rer there for the Evening Sermons, which he preach'd with great approbation, especially of the younger Gentlemen of that Society; and for the most part approved by Mr. *Hooker* himself, in the midst of their oppositions. For he continued Lecturer a part of his time, Mr. *Travers* being indeed a man of a Competent Learning, of a winning Behaviour, and of a blameless Life. But he had taken Orders by the Presbytery in *Antwerp*, (and with them some opinions, that could never be eradicated) and if in any thing he was transported, it was in an extreme desire to set up that Government in this Nation: For the promoting of which, he had a correspondence with *Theodore Beza* at *Geneva*, and others in *Scotland*; and was one of the chiefest assistants to Mr. *Cartwright* in that Design.

Mr. *Travers* had also a particular hope to set up this Government in the *Temple*, and to that end used his endeavours to be Master of it, and his being disappointed by Mr. *Hooker's* admittance, proved some occasion of opposition betwixt them, in their Sermons. Many of which were concerning the Doctrine, and Ceremonies of this Church: Insomuch that, as Saint *Paul* withstood Saint *Peter* to his face, So did they, for as one hath pleasantly express'd it, *The Forenoon Sermon spake Canterbury, and the Afternoons, Geneva.*

In these Sermons there was little of bitter-

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ness, but each party brought all the Reasons he was able to prove his Adversaries Opinion erroneous. And thus it continued a long time, till the Oppositions became so visible, and the Consequences so dangerous, especially in that place, that the prudent Archbishop put a stop to Mr. *Travers* his Preaching by a positive Prohibition: Against which Mr. *Travers* Appeal'd and Petition'd Her Majesties Privy Council to have it recalled: and where he met with many assisting Friends; but they were not able to prevail with or against the Arch-bishop, whom the Queen had intrusted with all Church-power: and he had received so fair a Testimony of Mr. *Hookers* Principles, and of his Learning and Moderation, that he withstood all Sollicitations. But the denying this Petition of Mr. *Travers* was unpleasant to divers of his Party; and, the Reasonableness of it became at last to be so magnified by them and many others of that party, as never to be answered; so that intending the Bishops and Mr. *Hookers* disgrace, they procured it to be privately printed, and scattered abroad: and then Mr. *Hooker* was forced to appear publicly, which he did, and Dedicated it to the Arch-bishop; and it proved so full an Answer, an answer that had in it so much of clear Reason, and writ with so much Meekness and Majesty of Style, that the Bishop began to wonder at the Man, to rejoyce that he had appeared in his

his Cause, and disdained not earnestly to beg his Friendship, even a familiar Friendship, with a man of so much *quiet Learning and Humility*.

To enumerate the many particular points, in which Mr. Hooker and Mr. Travers dissented, (all or most of which, I have seen written) would prove at least tedious; and therefore, I shall impose upon my Reader no more than two; which shall immediately follow, and by which he may judge of the rest.

Mr. Travers excepted against Mr. Hooker, for that in one of his Sermons he declared, *That the assurance of what we believe by the Word of God, is not to us so certain as that which we perceive by sense.* And Mr. Hooker confesseth he said so; and endeavours to justify it by the Reasons following.

First, I taught, *That the things which God promises in his Word are surer than what we touch, handle, or see; but are we so sure and certain of them? if we be, why doth God so often prove his Promises to us, as he doth, by Arguments drawn from our sensible Experience? For we must be surer of the Proof than of the things Proved; otherwise it is no Proof. For Example: How is it that many men looking on the Moon at the same time, every one knoweth it to be the Moon, as certainly as the other doth: but many believing one and the same Promise, have not all one and the same Fulness of Persuasion? For how falleth it out, that men being assured of anything by Sense, can*

*be no surer of it than they are; when as the strongest in Faith that liveth upon the Earth, hath alwayes need to labour, strive and pray, that his Assurance concerning Heavenly and Spiritual things may grow, increase, and be augmented?*

The Sermon that gave him the cause of this his Justification makes the Case more plain, by declaring that there is besides this Certainty of Evidence, a Certainty of Adherence: in which having most excellently demonstrated what the Certainty of Adherence is, he makes this comfortable use of it, Comfortable (he sayes) as to weak Believers, who suppose themselves to be faithless, not to believe, when notwithstanding they have their Adherence; the Holy Spirit hath his private operations, and worketh secretly in them, and effectually too, though they want the inward Testimony of it.

Tell this to a man that hath a mind too much dejected by a sad sense of his sin; to one that by a too severe judging of himself, concludes that he wants Faith, because he wants the comfortable Assurance of it; and his Answer will be, *Do not perswade me against my knowledge, against what I finde and feel in my self; I do not, I know, I do not believe.* (Mr. Hookers own words follow) *Well then, to favour such men a little in their weakness, Let that be granted which they do imagine; be it that they adhere not to Gods Promises, but are faithless and with-*

*without belief; but are they not grieved for their unbelief? they confess they are; do they not wish it might, and also strive that it may be other-ways? we know they do; whence cometh this, but from a secret Love and Liking that they have of those things believed? For, no man can love those things which in his own opinion are not; and, if they think those things to be, which they shew they love when they desire to believe them; then must it be that by desiring to believe, they prove themselves true believers; For, without Faith no man thinketh that things believed are: which argument all the Subtilties of infernal powers will never be able to dissolve. This is an abridgement of part of the Reasons he gives for his Justification of this his Opinion for which he was excepted against by Mr. Travers.*

Mr. Hooker was also accused by Mr. Travers, for that he in one of his Sermons had declared, that *he doubted not but that God was merciful to many of our fore-fathers living in Popish Superstition; for as much as they Sinned ignorantly:* and Mr. Hooker in his answer professeth it to be his Judgment, and declares his Reasons for this Charitable opinion to be as followeth.

But first he states the question about *Justification and Works*, and how the *Foundation of Faith is overthrown*, and then he proceeds to discover that way which *Natural men* and some others have mistaken to be the way by which

they hope to attain true and everlasting happiness; and having discovered the mistaken, he proceeds to direct to that True way, by which and no other, everlasting life and blessedness is attainable; and, these two wayes he demonstrates thus: (they be his own words that follow) “*That, the way of Nature, This, the way of Grace; the end of that way, Salvation merited, presupposing the righteousness of mens works; their Righteousness, a Natural ability to do them; that ability, the goodness of God which created them in such perfection. But the end of this way, Salvation bestowed upon men as a gift: presupposing not their righteousness, but the forgiveness of their Unrighteousness, Justification; their Justification, not their Natural ability to do good, but their hearty Sorrow for not doing, and unfeigned belief in him for whose sake not doers are accepted, which is their vocation; their Vocation, the Election of God, taking them out of the number of lost Children; their Election a Mediator in whom to be elected; this mediation inexplicable mercy; this mercy, supposing their misery for whom he vouchsafed to dye, and make himself a Mediator.*”

And he also declareth, *There is no meritorious cause for our Justification but Christ, no effectual but his Mercy; and sayes also, We deny the Grace of our Lord Jesus Christ, we abuse, disannul, and annihilate the benefit of his Passion, if*  
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by a proud imagination we believe we can merit everlasting life, or can be worthy of it. This belief (he declareth) is to destroy the very essence of our Justification, and he makes all opinions that border upon this, to be very dangerous. Yet nevertheless, (and for this he was accused) *‘Considering how many vertuous and just men, how many Saints and Martyrs have had their dangerous opinions, amongst which this was one, that they hoped to make God some part of amends by voluntary punishments which they laid upon themselves; because by this or the like erroneous opinions which do by consequence overthrow the merits of Christ, shall man be so bold as to write on their Graves, such men are damned, there is for them no Salvation? St. Austin saies, errare possum, Hæreticus esse nolo. And except we put a difference betwixt them that err Ignorantly, and them that Obstinately persist in it, how is it possible that any man should hope to be saved; give me a Pope or a Cardinal, whom great afflictions have made to know himself, whose heart God hath touched with true sorrow for all his Sins, and filled with a Love of Christ and his Gospel, whose eyes are willingly open to see the truth, and his mouth ready to renounce all error, this one opinion of merit excepted, which he thinketh God will require at his hands, and because he wanteth, trembleth, and is discouraged, and*

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‘ yet can say, *Lord cleanse me from all my secret sins*, shall I think because of this or a like error such men touch not so much as the Hem of Christs Garment; if they do, wherefore should I doubt but that vertue may proceed from Christ to save them? no, I will not be afraid to say to such a one, *you err in your opinion, but be of good comfort, you have to do with a merciful God who will make the best of that little which you hold well and not with a captious Sophister; who gathereth the worst out of every thing in which you are mistaken.*

But it will be said, *The admittance of Merit in any degree, overthroweth the foundation, excludeth from the hope of mercy, from all possibility of Salvation.* (And now Mr. Hookers own words follow.)

‘ What though they hold the truth sincerely in all other parts of Christian Faith; although they have in some measure all the Vertues and Graces of the Spirit? although they have all other tokens of Gods Children in them; although they be far from having any proud opinion that they shall be saved by the worthiness of their deeds; although the onely thing that troubleth and molesteth them be a little too much dejection, somewhat too great a fear arising from an erroneous conceit, that God will require a worthiness in them, which they are grieved to finde wanting in themselves? although they be not obstinate



'stinate in this opinion? although they be wil-  
 'ling and would be glad to forsake it, if any one  
 'reason were brought sufficient to disprove it?  
 'although the onely cause why they do not  
 'forsake it ere they dye, be their Ignorance  
 'of that means by which it might be disproved?  
 'although the cause why the Ignorance in this  
 'point is not removed, be the want of know-  
 'ledge in such as should be able, and are not  
 'to remove it; *Let me dye* (sayes Mr. Hook-  
 er) *if it be ever proved, that simply an Errour*  
*doth exclude a Pope or Cardinal in such a case ut-*  
*terly from hope of life.* Surely I must confess,  
 that if it be an Errour to think that God may be  
 mercifull to save men even when they err; my  
 greatest comfort is my error: were it not for  
 the love I bear to this error, I would never wish  
 to speak or to live.

I was willing to take notice of these two  
 points, as supposing them to be very material;  
 and that as they are thus contracted, they may  
 prove usefull to my Reader; as also for that the  
 answers be arguments of Mr. Hookers great and  
 clear reason, and equal Charity. Other excep-  
 tions were also made against him, as, *That he*  
*prayed before and not after his sermons; that in*  
*his Prayers he named Bishops; that he kneeled both*  
*when he prayed and when he received the Sacra-*  
*ment,* and (sayes Mr. Hooker in his defence) *other*  
*exceptions so like these, as but to name, I should*  
*have thought a greater fault then to commit them.*  
 And



And 'tis not unworthy the noting, that in the manage of so great a controversie, a sharper reproof than this, and one like it, did never fall from the happy pen of this Humble man. That like it was upon a like occasion of exceptions, to which his answer was, *Your next argument consists of railing and of reasons; to your Railing, I say nothing, to your Reasons, I say what follows.* And I am glad of this fair occasion, to testifie the Dove-like temper of this meek, this matchless man; and doubtless if Almighty God had blest the Dissenters from the Ceremonies and Discipline of this Church, with a like measure of Wisdom and Humility, instead of their pertinacious zeal, then Obedience and Truth had kissed each other; then Peace and Piety had flourished in our Nation; and this Church and state had been blest like *Jerusalem* that is at unity with it self; But this can never be expected, till God shall bless the common people with a belief that Schism is a Sin, and *That there may be offences taken which are not given, and, That Laws are not made for private men to dispute, but to Obey.*

And this also may be worthy of noting, That these Exceptions of Mr. Travers against Mr. Hooker, were the cause of his Transcribing severall of his Sermons, which we now see printed with his Books; of his Answer to Mr. Travers, his Supplication, and of his most learned and useful discourse of *Justification of Faith*

*Faith and Works*; and by their Transcription they fell into the hands of others, and have been thereby preserved from being lost, as too many of his other matchless writings were, and from these I have gathered many observations in this Discourse of his Life.

After the publication of his Answer to the Petition of Mr. *Travers*, Mr. *Hooker* grew dayly into greater repute with the most learned and wise of the Nation; but it had a contrary effect in very many of the Temple that were zealous for Mr. *Travers* and for his Church Discipline: insomuch that though Mr. *Travers* left the place, yet the seeds of Discontent could not be rooted out of that Society, by the great Reason, and as great Meekness of this humble man: for though the chief Benchers gave him much Reverence and Encouragement, yet he there met with many neglects and oppositions by those of Master *Travers* Judgment; in so much that it turned to his extreme grief and that he might unbeguile and win them, he designed to write a deliberate sober Treatise of the Churches power to make Canons for the use of Ceremonies, and by Law to impose an obedience to them, as upon her Children; and this he proposed to do in *eight Books of the Laws of Ecclesiastical Polity*; intending therein to shew such Arguments as should force an assent from all men, if Reason, delivered in sweet Language,

guage and void of any provocation, were able to do it; And that he might prevent all prejudice, he wrote before it a large Preface or Epistle to the *Dissenting Brethren*, wherein there were such Bowels of Love, and such a Commixture of that *Love* with *Reason*, as was never exceeded but in Holy Writ, and particularly by that of *St. Paul* to his dear Brother and fellow Labourer *Philemon*, than which none ever was more like this Epistle of Mr. *Hookers*; so that his dear friend and Companion in his Studies Doctor *Spenser* might after his death justly say, *What admirable height of Learning and depth of Judgment dwelt in the lowly mind of this truly humble man, great in all wise mens eyes except his own; with what gravity and Majesty of speech his Tongue and Pen uttered Heavenly Mysteries; whose eyes in the Humility of his Heart were alwayes cast down to the ground; how all things that proceeded from him were breathed as from the Spirit of Love, as if he, like the Bird of the Holy Ghost, the Dove, had wanted Gall, let those that knew him not in his Person, judge by these living Images of his soul, his Writings.*

The foundation of these Books was laid in the Temple; but he found it no fit place to finish what he had there designed; and therefore solicited the Arch-Bishop for a remove, to whom he spake to this purpose, My Lord, *When I lost the freedom of my Cell, which was my*  
Col-

Colledge, yet I found some degree of it in my quiet Country Parsonage: but I am weary of the noise and oppositions of this place; and indeed, God and Nature did not intend me for Contentions, but for Study and quietness: My Lord, My particular contests with Mr. Travers here, have proved the more unpleasant to me, because I believe him a good man, and that belief hath occasioned me to examine mine own Conscience concerning his opinions, and to satisfy that, I have consulted the Scripture, and other laws both humane and divine, whether the Conscience of him and others of his judgment ought to be so farre complied with as to alter our frame of Church Government, our manner of Gods worship, our praising and praying to him, and our established Ceremonies as often as their tender Consciences shall require us, and in this examination, I have not onely satisfied my self, but have begun a treatise, in which I intend the Justification of our Laws of Church-Government, and I shall never be able to finish it, but where I may Study, and pray for Gods blessing upon my indeavours, and keep my self in Peace and Privacy, and behold Gods blessing spring out of my Mother Earth, and eat my own bread without oppositions; and therefore if your Grace can Judge me worthy such a favour, let me beg it, that I may perfect what I have begun.

About this time the Parsonage or Rectory of Boscum, in the Diocess of Sarum, and six miles from that City, became void. The Bishop

shop of *Salisbury* is Patron of it, but in the vacancy of that See (which was three years betwixt the Translation of Bishop *Peirce* to the See of *York*, and Bishop *Caldwells* admission into it) the disposal of that and all Benefices belonging to that See, during this said vacancy, came to be disposed of by the Archbishop of *Canterbury*, and he presented *Richard Hooker* to it, in the year 1591. And *Richard Hooker* was also in the said year Instituted, *July 17.* to be a minor Prebend of *Salisbury*, the Corps to it being *Mether-Havyn*, about ten miles from that City, which Prebend was of no great value, but intended chiefly to make him capable of a better preferment in that Church. In this *Boscum* he continued till he had finished four of his eight proposed Books of the Laws of Ecclesiastical Polity, and these were entered into the register Book in Stationers Hall, the 9. of *March 1592.* but not published till the year 1594. and then with the before-mentioned large and affectionate Preface, which he directs to them that seek (as they term it) the Reformation of the laws and orders Ecclesiastical in the Church of England; of which Books I shall yet say nothing more, but that he continued his laborious diligence to finish the remaining four during his life (of all which more properly hereafter) but at *Boscum* he finisht and publisht but onely the first four; being then in the 39th year of his Age,

He

He left *Boscum* in the year 1595. by a surrender of it into the hands of Bishop *Caldwell*, and he presented *Benjamin Russel*, who was Instituted into it the 23. of *June* in the same year.

The Parsonage of *Bishops Borne* in *Kent*, three miles from *Canterbury*, is in that Arch-Bishops gift, but in the latter end of the year 1594. Doctor *William Redman* the Rector of it was made Bishop of *Normich*, by which means the power of presenting to it was *pro ea vice* in the Queen; and she presented *Richard Hooker*, whom she loved well, to this good living of *Borne* the 7. of *July* 1595. in which living he continued till his Death, without any addition of Dignity or Profit.

And now having brought our *Richard Hooker*, from his Birthplace to this where he found a Grave, I shall onely give some account of his Books, and of his behaviour in this Parsonage of *Borne*, and then give a rest both to my self and my Reader.

His first four Books and large Epistle have been declared to be printed at his being at *Boscum*, Anno 1594. Next I am to tell that at the end of these four Books there is printed this Advertisement to the Reader. 'I have for some causes thought it at this time more fit to let go these first four Books by themselves, than to stay both them and the rest, till the whole might together be published.

Such

Such generalities of the cause in question as are here handled, it will be perhaps not amiss to consider apart, by way of Introduction unto the Books that are to follow concerning particulars, in the mean time the Reader is requested to mend the Printers errors, as noted underneath.

And I am next to declare that his fifth Book (which is larger than his first four) was first also printed by it self *Anno* 1597. and dedicated to his Patron (for till then he chose none) the Archbishop. These Books were read with an admiration of their excellency in This, and their just fame spread it self into foreign Nations. And I have been told more than forty years past, that either Cardinal *Allen*, or learned Doctor *Stapleton* (both English men, and in *Italy* about the time when *Hookers* four Books were first printed: meeting with this general fame of them, were desirous to read an Authour that both the Reformed and the learned of their own Church did so much magnifie, and therefore caused them to be sent for; and after reading them, boasted to the Pope (which then was *Clement* the eighth) that though he had lately said he never met with an English Book whose Writer deserved the name of Author; yet there now appear'd a wonder to them, and it would be so to his Holiness, if it were in Latin, for a poor obscure English Priest had writ four such Books of Laws, and Church Policy, and in a Style that exprest so Grave  
and



and such Humble Majesty with clear demonstration of Reason, that in all their readings they had not met with any that exceeded him; and this begot in the Pope an earnest desire that Doctor Stapleton should bring the said four Books, and looking on the English read a part of them to him in Latin, which Doctor Stapleton did, to the end of the first Book; at the conclusion of which, the Pope spake to this purpose; *There is no Learning that this man hath not searcht into, nothing too hard for his understanding: this man indeed deserves the name of an Authour; his books will get reverence by Age, for there is in them such seeds of Eternity, that if the rest be like this, they shall last till the last fire shall consume all Learning.*

Nor was this high, the onely testimony and commendations given to his Books; for at the first coming of King James into this Kingdom, he inquired of the Archbishop Whitgift for his friend Mr. Hooker that writ the Books of Church Polity; to which the answer was, that he dyed a year before Queen Elizabeth, who received the sad news of his Death with very much Sorrow; to which the King replied, *and I receive it with no less, that I shall want the desired happiness of seeing and discoursing with that man, from whose Books I have received such satisfaction: Indeed, my Lord, I have received more satisfaction in reading a leaf, or paragrah in Mr. Hooker, though it were but about the fashion of Churches, or*

F

Church



Church music, or the like, but especially of the Sacraments, than I have had in the reading particular large Treatises written but of one of those Subjects by others, though very learned men; and, I observe there is in Mr. Hooker no affected language, but a grave, comprehensive, clear manifestation of Reason, and that back't with the Authority of the Scripture, the Fathers and Schoolmen and with all Law both Sacred and Civil. And though many others write well, yet in the next age they will be forgotten; but doubtless there is in every page of Mr. Hookers Book the picture of a Divine Soul, such Pictures of Truth and Reason, and drawn in so sacred Colours, that they shall never fade, but give an immortal memory to the Author. And it is so truly true, that the King thought what he spake, that as the most learned of the Nation have and still do mention Mr. Hooker with reverence, so he also did never mention him but with the Epithite of *Learned*, or *Judicious*, or *Reverend*, or *Venerable* Mr. Hooker.

Nor did his Son, our late King Charles the First, ever mention him but with the same reverence, enjoining his Son, our now gracious King, to be studious in Mr. Hookers Books. And our learned Antiquary Mr. Camden \* mentioning the death, the modesty, and other vertues of Mr. Hooker, and magnifying his Books, wish't, That for the honour of this, and benefit of other Nations, they were turn'd into the Universal Language.

\* In his  
Annals  
1599.

guage. Which work, though undertaken by many, yet they have been weary, and forsaken it; but the Reader may now expect it, having been long since begun, and lately finish'd, by the happy Pen of Dr. *Earl*, late Lord Bishop of *Salisbury*, of whom I may justly say (and let it not offend him, because it is such a truth as ought not to be conceal'd from Posterity, or those that now live, and yet know him not) that since Mr. *Hooker* dyed, none have liv'd whom God hath blest with more innocent Wisdom, more sanctified Learning, or a more pious, peaceable, primitive temper: so that this excellent person seems to be only like himself, and our venerable *Rich. Hooker*; and only fit to make the learned of all Nations happy, in knowing what hath been too long confin'd to the language of our little Island.

There might be many more and just occasions taken to speak of his Books, which none ever did, or can commend too much; but I decline them, and hasten to an account of his Christian behaviour and death at *Borne*, in which place he continued his customary Rules of Mortification and Self-denial; was much in Fasting, frequent in Meditation and Prayers, enjoying those blessed returns, which only men of strict lives feel and know, and of which men of loose and godless lives, cannot be made sensible, for spiritual things are spiritually discern'd.

At his entrance into this place, his friendship was much sought for by Dr. *Hadrian Saravia*, then or about that time made one of the Prebends of *Canterbury*, a German by Birth, and sometimes a Pastor both in *Flanders* and *Holland*, where he had studied and well considered the controverted points concerning Episcopacy and Sacrilege; and, in *England* had a just occasion to declare his judgment concerning both, unto his Brethren Ministers of the *Low Countries*, which was excepted against by *Theodor Beza*, and others; against whose exceptions, he rejoined, and thereby became the happy Author of many learned Tracts, writ in Latin, especially of three; one, of the *Degrees of Ministers*, and of the *Bishops superiority above the Presbytery*; a second against *Sacrilege*; and, a third of *Christian Obedience to Princes*; the last being occasioned by *Gretzerus* the Jesuite. And it is observable, that when in a time of Church-tumults, *Beza* gave his reasons to the Chancellor of *Scotland* for the abrogation of Episcopacy in that Nation, partly by Letters, and more fully in a Treatise of a threefold Episcopacy (which he calls *Divine, Humane, and Satanical*) this Dr. *Saravia* had by the help of Bishop *Whitgift* made such an early discovery of their intentions, that he had almost as soon answered that Treatise as it became publick; and therein discovered how *Beza's* opinion did contradict that of *Calvins*, and his adherents, leaving them

them to interfere with themselves in point of *Episcopacy*; but of these Tracts it will not concern me to say more, than that they were most of them dedicated to his and the Church of *Englands* watchful Patron *John Whitgift* the Archbishop, and printed about the time in which Mr. *Hooker* also appeared first to the World in the publication of his first four Books of Ecclesiastical Polity.

This friendship being sought for by this learned Doctor, you may believe was not denied by Mr. *Hooker*, who was by fortune so like him, as to be engaged against Mr. *Travers*, Mr. *Cartwright*, and others of their judgement, in a Controversie too like Dr. *Saravia's*; so that in this year of 1595, and in this place of *Borne*, these two excellent persons began a holy friendship, increasing daily to so high and mutual affections, that their two wills seemed to be but one and the same, and their designs both for the glory of God, and peace of the Church, still assisting and improving each others vertues, and the desired comforts of a peaceable piety which I have willingly mentioned, because it gives a foundation to some things that follow.

This Parsonage of *Borne* is from *Canterbury* three miles, and near to the common Road that leads from that City to *Dover*, in which Parsonage Mr. *Hooker* had not been Twelve months, but his Books, and the innocency and sanctity of his life became so remarkable, that many

turn'd out of the Road, and others ( Scholars especially ) went purposely to see the man , whose life and learning were so much admired ; and alas, as our Saviour said of St. *John Baptist*, *What went they out to see, a man cloathed in purple and fine linnen ?* no indeed, but an *obscure, harmless man, a man in poor Cloaths, his Loyne usually girt in a coarse Gown, or Canonical Coat ; of a mean stature, and stooping, and yet more lowly in the thoughts of his Soul ; his Body worn out, not with Age, but Study, and Holy Mortifications ; his Face full of Heat-pimples, begot by his inactivity and sedentary life.* And to this true character of his person, let me add this of his disposition and behaviour ; God and Nature blest with so blessed a bashfulness, that as in his younger dayes his Pupils might easily look him out of countenance ; so neither then, nor in his age, *did he ever willingly look any man in the face ; and was of so mild and humble a nature, that his poor Parish Clerk and he did never talk but with both their Hats on, or both off at the same time :* And to this may be added, that though he was not purblind, yet he was short or weak-sighted, and where he fixt his eyes at the beginning of his Sermon, there they continued till it was ended ; and the Reader has a liberty to believe that his modesty and dim-sight, were some of the reasons why he trusted Mrs. Churchman to choose his Wife.

This

This Parish-Clerk lived till the third or fourth year of the late Long Parliament, betwixt which time and Mr. *Hookers* death, there had come many to see the place of his Burial, and the Monument dedicated to his memory by Sir *William Cooper* (who still lives) and the poor Clerk had many rewards for shewing Mr. *Hookers* Grave-place, and his said Monument, and did alwayes hear Mr. *Hooker* mentioned with commendations and reverence, to all which he added his own knowledge and observations of his humility and holiness; and in all which Discourses, the poor man was still more confirm'd in his opinion of Mr. *Hookers* vertues and learning; but it so fell out, that about the said third or fourth year of the Long Parliament, the then present Parson of *Borne* was Sequestred (you may guess why) and a *Genevian* Minister put into his good Living; this, and other like Sequestrations, made the Clerk express himself in a wonder, and say, *They had Sequestred so many good men, that he doubted if his good Master Mr. Hooker had lived till now, they would have Sequestred him too.*

It was not long, before this intruding Minister had made a Party in and about the said Parish, that were desirous to receive the Sacrament as in *Geneva*; to which end, the day was appointed for a select Company, and Forms and Stools set about the Altar or Communion-Table, for them to sit and eat, and drink; but

when they went about this work, there was a want of some Joint-stools, which the Minister sent the Clerk to fetch, and then to fetch Cushions; when the Clerk saw them begin to sit down, he began to wonder, but the Minister bad him *cease wondering, and lock the Church-door*; to whom he replied, *Pray take you the Keyes, and lock me out, I will never come more into this Church; for all men will say, my Master Hooker was a good Man, and a good Scholar, and I am sure it was not used to be thus in his dayes*: And, the report says, the old man went presently home, and dyed; I do not say dyed immediately, but within a few dayes after.

But let us leave this grateful Clerk in his quiet Grave, and return to Mr. Hooker himself, continuing our observations of his Christian behaviour in this place, where he gave a holy Valediction to all the pleasures and allurements of Earth, possessing his Soul in a vertuous quietness, which he maintained by constant Study, Prayers, and Meditations; his use was to preach once every *Sunday*, and he or his Curate to Catechise after the second Lesson in the Evening Prayer; his Sermons were neither long nor earnest, but uttered with a grave zeal, and an humble voice; his eyes alwayes fixt on one place to prevent his imagination from wandring, inso-much, that he seem'd to study as he spake; the design of his Sermons (as indeed of all his Discourses) was to shew Reasons for what he spake;

spake; and with these Reasons, such a kind of Rhetorick, as did rather convince and perswade, than frighten men into piety; studying not so much for matter (which he never wanted) as for apt illustrations to inform and teach his unlearned Hearers by familiar Examples, and then make them better by convincing Applications; never labouring by hard words, and then by needless distinctions and sub-distinctions, to amuse his Hearers, and get glory to himself; but glory only to God. Which intention, he would often say, was as discernable in a Preacher, as an Artificial, from a Natural beauty.

He never failed the *Sunday* before every *Ember-week*, to give notice of it to his Parishioners, perswading them both to fast, and then to double their devotions for a learned and pious Clergy, but especially the last, saying often, *That the life of a pious Clergy-man was visible Rhetorick, and so Convincing, that the most Godless men, (though they would not deny themselves the enjoyment of their present lusts) did yet secretly wish themselves like those of the strictest lives:* And to what he perswaded others, he added his own example of Fasting and Prayer; and did usually every *Ember-week*, take from the Parish-Clerk the Key of the Church-door; into which place he retir'd every day, and lockt himself up for many hours; and did the like most *Frydayes*, and other dayes of Fasting.

He



He would by no means omit the customary time of Procession, perswading all both rich and poor, if they desired the preservation of Love, and their Parish Rights and Liberties, to accompany him in his Perambulation, and most did so; in which Perambulation, he would usually express more pleasant Discourse than at other times, and would then alwayes drop some loving and facetious observations to be remembered against the next year, especially by the boyes and young people; still inclining them and all his present Parishioners, to meekness, and mutual kindnesses, and love; because *Love thinks not evil, but covers a multitude of Infirmities.*

He was diligent to inquire who of his Parish were sick, or any wayes distressed, and would often visit them, unsent for; supposing, that the fittest time to discover those Errors to which health and prosperity had blinded them; and having by pious reasons and prayers, moulded them into holy resolutions for the time to come, he would incline them to confession, and bewailing their sins, with purpose to forsake them, and then to receive the Communion, both as a strengthening of those holy resolutions, and as a seal betwixt God and them of his Mercies to their Souls, in case that present sickness did put a period to their lives.

And

And as he was thus watchful and charitable to the sick, so he was as diligent to prevent Law-sutes, still urging his Parishioners and Neighbours, to bear with each others infirmities, and live in love, because (as St. John sayes) *he that lives in love, lives in God, for God is love.* And to maintain this holy fire of love constantly burning on the Altar of a pure heart, his advice was to watch and pray, and alwayes keep themselves fit to receive the Communion; and then to receive it often, for it was both a confirming and a strengthening of their graces; this was his advice: And at his entrance or departure out of any house, he would usually speak to the whole Family, and bless them by name; insomuch, that as he seem'd in his youth to be taught of God, so he seem'd in this place to teach his precepts, as *Enoch* did by walking with him, in all holiness and humility, making each day a step towards a blessed Eternity. And though in this weak and declining Age of the World, such Examples are become barren, and almost incredible, yet let his memory be blest with this true Recordation, because he that praises *Richard Hooker*, praises God, who hath given such gifts to men; and let this humble and affectionate Relation of him, become such a pattern, as may invite Posterity to imitate his virtues.

This

This was his constant behaviour at *Borne*, so he walk't with God; thus he did tread in the footsteps of primitive piety; and yet, as that great example of meekness and purity, even our blessed *Jesus* was not free from false accusations, no more was this Disciple of his, this most humble, most innocent holy man; his was a slander parallel to that of chaste *Susannah's* by the wicked Elders, or that against St. *Athanasius*, as it is recorded in his life, for that holy man had heretical enemies, and which this Age calls *Trepanning*; the particulars need not a repetition; and that it was false, needs no other Testimony than the publick punishment of his Accusers, and their open confession of his Innocency; 'twas said that the accusation was contrived by a dissenting Brother, one that endur'd not Church-Ceremonies, hating him for his Books sake, which he was not able to answer; and his name hath been told me, but I have not so much confidence in the relation, as to make my Pen fix a scandal on him to posterity; I shall rather leave it doubtful till the great day of Revelation: But this is certain, that he lay under the great charge, and the anxiety of this accusation, and kept it secret to himself for many months; and being a helpless man, had lain long under this heavy burthen, but that the protector of the innocent gave such an accidental occasion as forced him to make it known to his two dearest friends, *Edwyn Sandys*, and *George*

George Cranmer, who were so sensible of their Tutors sufferings, that they gave themselves no rest, till by their disquisitions and diligence they had found out the fraud, and brought him the welcome News, that his Accusers did confess they had wrong'd him, and beg'd his pardon: To which, the good mans reply was to this purpose, *The Lord forgive them, and the Lord bless you for this comfortable News*: Now I have a just occasion to say with Solomon, *Friends are born for the dayes of adversity*, and such you have prov'd to me; and to my God I say, as did the mother of St. John Baptist, *Thus hath the Lord dealt with me, in the day wherein he looked upon me, to take away my reproach among men: And, oh my God, neither my life, nor my reputation are safe in mine own keeping, but in thine, who didst take care of me. when I yet hanged upon my mothers breast; blessed are they, that put their trust in thee O Lord; for when false Witnesses were risen up against me, when shame was ready to cover my face, when I was bowed down with an horrible dread, and went mourning all the day long, when my nights were restless, and my sleeps broken with a fear worse than death, when my Soul thirsted for a deliverance, as the Hart panteth after the rivers of waters, then thou Lord didst hear my complaints, pity my condition, and art now become my deliverer; and as long as I live I will hold up my hands in this manner, and magnifie thy mercies, who didst not give me over as a prey to mine enemies.*

*mies. Oh blessed are they that put their trust in thee; and no prosperity shall make me forget those dayes of sorrows, or to perform those vows that I have made to thee in the dayes of my affliction; for with such Sacrifices, thou, O God, art well pleased, and I will pay them.*

Thus did the joy and gratitude of this good mans heart break forth; and 'tis observable; that as the invitation to this Slander was his meek behaviour and Dove-like simplicity, for which he was remarkable; so his Christian charity ought to be imitated: for, though the spirit of revenge is so pleasing to Mankind, that it is never conquered but by a supernatural grace, being indeed so deeply rooted in humane Nature, that to prevent the excesses of it (for men would not know Moderation) Almighty God allows not any degree of it to any man, but sayes, *Vengeance is mine.* And, though this be said by God himself, yet this revenge is so pleasing, that man is hardly perswaded to submit the menage of it to the Time, and Justice, and Wisdom of his Creator, but would hasten to be his own Executioner of it. And yet nevertheless, if any man ever did wholly decline, and leave this pleasing passion to the time and measure of God alone, it was this *Richard Hooker* of whom I write; for when his Slanderers were to suffer, he laboured to procure their pardon; and when that was denied him, his Reply was, *That however he would fast and pray, that God would give them*

*them repentance, and patience to undergo their punishment. And his prayers were so far returned into his own bosom, that the first was granted, if we may believe a penitent behaviour, and an open confession. And 'tis observable, that after this time he would often say to Dr. Saravia, Ob with what quietness did I enjoy my Soul after I was free from the fears of my Slander! and how much more after a conflict and victory over my desires of Revenge!*

About the Year 1600, and of his Age 46, he fell into a long and sharp sickness, occasioned by a cold taken in his passage betwixt London and Gravesend, from the malignity of which he was never recovered; for, till his death he was not free from thoughtful Dayes, and restless Nights; but a submission to his Will that makes the sick mans Bed easie by giving rest to his Soul, made his very languishment comfortable: and yet all this time he was solicitous in his Study, and said often to Dr. Saravia (who saw him daily, and was the chief comfort of his life) *That he did not beg a long life of God, for any other reason, but to live to finish his three remaining Books of POLITICS; and then, Lord, let thy servant depart in peace,* which was his usual expression. And God heard his prayers, though he denied the Church the benefit of them, as compleated by himself; and 'tis thought he hastened his own death, by hastening to give life to his Books: But this is certain, that the nearer he

he was to his death, the more he grew in *Humility*, in *Holy Thoughts* and *Resolutions*.

About a month before his death, this good man, that never knew, or at least never consider'd the pleasures of the Palate, became first to lose his appetite, then to have an aversness to all food; insomuch, that he seem'd to live some intermitted weeks by the smell of meat only, and yet still studied and writ. And now his guardian Angel seem'd to foretell him, that the day of his dissolution drew near, for which his vigorous Soul appear'd to thirst. In this time of his Sickness, and not many dayes before his Death, his House was rob'd; of which he having notice, his Question was, *Are my Books and written Papers safe?* And being answered, *That they were;* his Reply was, *then it matters not, for no other loss can trouble me.*

About one day before his Death, Dr. Saravia, who knew the very secrets of his Soul, (for they were supposed to be Confessors to each other) came to him, and after a Conference of the Benefit, the Necessity, and Safety of the Churches Absolution, it was resolved the Doctor should give him both that and the Sacrament the day following. To which end, the Doctor came, and after a short retirement and privacy, they return'd to the company, and then the Doctor gave him, and some of those friends which were with him, the blessed Sacrament of the body and blood of our Jesus. Which

Which being performed, the Doctor thought he saw a reverend gaiety and joy in his face; but it lasted not long, for his bodily Infirmities did return suddenly, and became more visible, in so much that the Doctor apprehended Death ready to seize him; yet, after some amendment, left him at Night, with a promise to return early the day following, which he did, and then found him in better appearance, deep in Contemplation, and not inclinable to Discourse; which gave the Doctor occasion to require his present Thoughts: to which he replied, *That he was meditating the number and nature of Angels, and their blessed obedience and order, without which, peace could not be in Heaven; and oh that it might be so on Earth.* After which words he said, *I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have by his grace lov'd him in my youth, and fear'd him in mine age, and labour'd to have a conscience void of offence to him, and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? and therefore, where I have failed, Lord shew mercy to me, for I plead not my righteousness, but, the forgiveness of my unrighteousness, for his merits who dyed to purchase pardon for penitent sinners; and since I owe thee a death, Lord let it not be terrible, and then take thine own time, I*  
G submit



*submit to it; let not mine, O Lord, but let thy Will be done; with which expreffion he fell into a dangerous flumber, dangerous as to his recovery; yet recover he did, but it was to speak only thefe few words, Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me; and from that blessed affurance I feel that inward joy, which this world can neither give nor take from me. More he would have spoken, but his fpirits failed him; and, after a fhort conflict betwixt Nature and Death, a quiet Sigh put a period to his laft breath, and fo he fell afleep.*

And here I draw his Curtain, till with the moft glorious company of the *Patriarchs* and *Apostles*, the moft Noble Army of *Martyrs* and *Confessors*, this moft learned, moft humble, holy man, fhall alfo awake to receive an eternal Tranquillity, and with it a greater degree of Glory than common Chriftians fhall be made partakers of.

*In the mean time, blefs O Lord! Lord blefs his Brethren, the Clergy of this Nation, with effectual endeavours to attain, if not to his great learning, yet to his remarkable meeknefs, his godly fimplicity, and his Chriftian moderation; for, thefe bring peace at the laft: And, Lord! let his moft excellent Writings be bleft with what he design'd, when he undertook them: which was, Glory to Thee O God on High, Peace in thy Church, and, Good Will to Mankind. Amen, Amen.*

This

This following Epitaph was long since presented to the World, in memory of Mr. *Hooker*, by Sir *William Cooper*, who also built him a fair Monument in *Borne Church*, and acknowledges him to have been his Spiritual Father.

**T**hough nothing can be spoke worthy his fame,  
 Or the remembrance of that precious name,  
*Judicious Hooker*; though this cost be spent  
 On him, that hath a lasting Monument  
 In his own Books, yet ought we to express,  
 If not his Worth, yet our Respectfulness.  
 Church-Ceremonies he maintain'd, then why  
 Without all Ceremony should he dye?  
 Was it because his Life and Death should be  
 Both equal patterns of Humility?  
 Or that perhaps this only glorious one  
 Was above all to ask, why had he none?  
 Yet he that lay so long obscurely low,  
 Doth now prefer'd to greater Honours go.  
 Ambitious men, learn hence to be more wise,  
 Humility is the true way to rise:  
 And God in me this Lesson did inspire,  
 To bid this humble man, Friend sit up higher.

A N  
**APPENDIX**  
 To the LIFE of  
**Mr. RICH. HOOKER.**



And now having by a long and laborious search satisfied my self, and I hope my Reader, by imparting to him the true Relation of Mr. *Hookers* Life: I am desirous also to acquaint him with some observations that relate to it, and which could not properly fall to be spoken till after his death, of which my Reader may expect a brief and true account in the following Appendix.

And first it is not to be doubted, but that he dyed in the Forty-seventh, if not in the Forty-sixth year of his Age; which I mention, because many have believed him to be more aged; but I have so examined it, as to be confident I mistake not; and for the year of his death, Mr. *Camden*, who in his *Annals of Queen Elizabeth* 1599. mentions him with a high commendation of his life and learning, declares him to dye in the year 1599. and yet in that Inscription of his Monument set up at the charge of Sir *William Cooper*

Cooper in *Borne Church*, where Mr. Hooker was buried, his death is said to be in *Anno 1603.* but doubtless both mistaken; for I have it attested under the hand of *William Somner* the Archbishops Register for the Province of *Canterbury*, that *Richard Hookers Will* bears date *Octob. 26.* in *Anno 1600.* and that it was prov'd the third of *December* following \*.

\* Since I first wrote

this Appendix to the Life of Mr. Hooker, Mr. *Fulman* of *Corpus Christi Colledge*, hath shewed me a good Authority for the very day and hour of Mr. Hookers death, in one of his Books of *Politie*, which was *Archbishop Lauds*. In which Book, beside many considerable Marginal Notes of some passages of his time, under the Bishops own hand, there is also written in the Title page of that Book (which now is Mr. *Fulmans*) this Attestation:

*Richardus Hooker vir summi Doctrinae dotibus ornatus, de Ecclesia præcipue Anglicana optimè meritus, obiit Novemb. 2. circiter horam secundam post meridiana. Anno 1600.*

And that at his death he left four Daughters, *Alice, Cicily, Jane* and *Margaret*, that he gave to each of them an hundred pound; that he left *Jane* his Wife his sole Executrix, and that by his Inventory, his Estate (a great part of it being in Books) came to *1092 l. 9 s. 2 d.* which was much more than he thought himself worth; and, which was not got by his care, much less by the good huswifery of his Wife, but saved by his trusty servant *Thomas Lane*, that was wiser than his Master in getting money for him, and more frugal than his Mistress in keeping of it; of which Will I shall say no

more, but that his dear friend *Thomas*, the father of *George Cranmer*, of whom I have spoken, and shall have occasion to say more, was one of the witnesses to it.

One of his elder Daughters was married to one *Chalinor*, sometime a School-master in *Chichester*, and both dead long since. *Margaret* his youngest Daughter was married unto *Ezekiel Chark*, Batchelor in Divinity, and Rector of *St. Nicholas* in *Harble down* near *Canterbury*, who dyed about 16 years past, and had a son *Ezekiel*, now living, and in Sacred Orders, being at this time Rector of *Waldron* in *Sussex*; she left also a Daughter, with both whom I have spoken not many months past, and find her to be a Widow in a condition that wants not, but far from abounding; and these two attested unto me, that *Richard Hooker* their Grandfather had a Sister, by name *Elizabeth Harvey*, that liv'd to the Age of 121 Years, and dyed in the month of *September*, 1663.

For his other two Daughters I can learn little certainty, but have heard they both dyed before they were marriageable; and for his Wife, she was so unlike *Jeptha's* Daughter, that she staid not a comely time to bewail her Widow-hood; nor liv'd long enough to repent her second Marriage, for which doubtless she would have found cause, if there had been but four months betwixt Mr. *Hookers* and her death: But she is dead, and let her other infirmities be buried with her.

Thus

Thus much briefly for his Age, the Year of his Death, his Estate, his Wife, and his Children. I am next to speak of his Books, concerning which, I shall have a necessity of being longer, or shall neither do right to my self, or my Reader, which is chiefly intended in this Appendix.

I have declared in his Life, that he proposed eight Books, and that his first four were printed *Anno 1594.* and his fifth Book first printed, and alone, *Anno 1597.* and that he liv'd to finish the remaining three of the proposed eight, but whether we have the last three as finish'd by himself, is a just and material Question; concerning which I do declare, that I have been told almost 40 Years past, by one that very well knew Mr. *Hooker*, and the affairs of his Family, that about á month after the death of Mr. *Hooker*, Bishop *Whitgift*, then Archbishop of *Canterbury*, sent one of his Chaplains to enquire of Mrs. *Hooker*, for the three remaining Books of Polity, writ by her Husband, of which she would not, or could not give any account; and that about three months after, the Bishop procured her to be sent for to *London*, and then by his procurement she was to be examined, by some of Her Majesties Council, concerning the disposal of those Books, but by way of preparation for the next dayes examination, the Bishop invited her to *Lambeth*, and, after some friendly questions, she confessed to him, *That one*

*Mr. Charke, and another Minister that dwelt near Canterbury, came to her, and desired that they might go into her Husbands Study, and look upon some of his Writings; and that there they two burnt and tore many of them, assuring her, that they were Writings not fit to be seen, and that she knew nothing more concerning them.* Her lodging was then in *King-street in Westminster*, where she was found next morning dead in her Bed, and her new Husband suspected and questioned for it, but declared innocent of her death.

And I declare also, that *Dr. John Spencer* (mentioned in the life of *Mr. Hooker*) who was of *Mr. Hookers* Colledge, and of his time there, and betwixt whom there was so friendly a friendship, that they continually advised together in all their Studies, and particularly in what concern'd these Books of Polity: This *Dr. Spencer*, the three perfect Books being lost, had delivered into his hands (I think by *Bishop Whitgift*) the imperfect Books, or first rough draughts of them, to be made as perfect as they might be, by him, who both knew *Mr. Hookers* hand writing, and was best acquainted with his intentions. And a fair Testimony of this may appear by an Epistle first and usually printed before *Mr. Hookers* five Books (but omitted, I know not why, in the last impression of the eight printed together in *Anno 1662.* in which the Publishers seem to impose the three doubtful, as the undoubted Books of *Mr. Hooker*)

with

with these two Letters *J. S.* at the end of the said Epistle, which was meant for this *John Spencer*, in which Epistle the Reader may find these words, which may give some Authority to what I have here written.

*And though Mr. Hooker hastened his own death by hastening to give life to his Books, yet he held out with his eyes to behold these Benjamins, these sons of his right hand, though to him they prov'd Benonies, sons of pain and sorrow. But some evil disposed minds, whether of malice, or covetousness, or wicked blind zeal, it is uncertain, as soon as they were born, and their father dead, smother'd them, and, by conveying the perfect Copies, left unto us nothing but the old imperfect mangled draughts dismembred into pieces; no favour, no grace, not the shadow of themselves remaining in them; had the father lived to behold them thus defaced, he might rightly have named them Benonies, the sons of sorrow; but being the learned will not suffer them to dye and be buried, it is intended the world shall see them as they are; the learned will find in them some shadows and resemblances of their fathers face. God grant, that as they were with their Brethren dedicated to the Church for messengers of peace; so, in the strength of that little breath of life that remaineth in them, they may prosper in their work, and by satisfying the doubts of such as are willing to learn, they may help to give an end to the calamities of these our Civil Wars.*

*J. S.*

And



And next the Reader may note, that this Epistle of *Dr. Spencers*, was writ and first printed within four years after the death of *Mr. Hooker*, in which time all diligent search had been made for the perfect Copies; and, then granted not recoverable, and therefore endeavoured to be compleated out of *Mr. Hookers* rough draughts, as is exprest by the said *Dr. Spencer*, since whose death it is now 50 Years.

And I do profess by the faith of a Christian, that *Dr. Spencers* Wife (who was my Aunt and Sister to *George Cranmer*, of whom I have spoken) told me forty Years since, in these, or in words to this purpose, *That her Husband had made up, or finish'd Mr. Hookers last three Books; and that upon her Husbands Death-bed, or in his last Sickness, he gave them into her hand, with a charge they should not be seen by any man, but be by her delivered into the hands of the then Archbishop of Canterbury, which was Dr. Abbot, or unto Dr. King then Bishop of London, and that she did as he injoin'd her.*

I do conceive, that from *Dr. Spencers*, and no other Copy, there have been divers Transcripts, and were to be found in several places, as namely, *Sir Thomas Bodlies* Library, in that of *Dr. Andrews*, late Bishop of *Winton*, in the late Lord *Conwayes*, in the Archbishop of *Canterburys*, and in the Bishop of *Armaghs*, and in many others, and most of these pretended to be the Authors own hand, but much disagreeing, being  
indeed

indeed altered and diminish'd, as men have thought fittest to make *Mr. Hookers* judgement suit with their fancies, or give authority to their corrupt designs; and for proof of a part of this, take these following Testimonies.

*Dr. Barnard*, sometime Chaplain to *Dr. Usher*, late Lord Archbishop of *Armagh*, hath declar'd in a late Book called *Clavi Trebales*, printed by *Richard Hodgekinson*, Anno 1661. that in his search and examination of the said Bishops Manuscripts, he found the three written Books which were supposed the 6, 7, and 8, of *Mr. Hookers* Books of Ecclesiastical Polity; and that in the said three Books (now printed as *Mr. Hookers*) there are so many omissions, that they amount to many Paragraphs, and which cause many incoherencies; the omissions are by him set down at large in the said printed Book, to which I refer the Reader for the whole; but think fit in this place to insert this following short part of them.

*First, as there could be in Natural Bodies no Motion of any thing, unless there were some first which moved all things, and continued unmovable; even so in Politick Societies, there must be some unpunishable, or else no man shall suffer punishment; for sith punishments proceed alwayes from Superiors, to whom the administration of justice belongeth, which administration must have necessarily a fountain that deriveth it to all others, and*  
recei-

receiveth not from any, because otherwise the course of justice should go infinitely in a Circle, every Superior having his Superior without end, which cannot be; therefore, a Well-spring, it followeth, there is, a Supreme head of Justice whereunto all are subject, but it self in subjection to none. Which kind of prehemineny if some ought to have in a Kingdom, who but the King shall have it? Kings, therefore, or no man can have lawful power to judge.

If private men offend, there is the Magistrate over them which judgeth; if Magistrates, they have their Prince; if Princes, there is Heaven, a Tribunal, before which they shall appear; on Earth they are not accomptable to any. Here, sayes the Doctor, it breaks off abruptly.

And I have these words also attested under the hand of Mr. Fabian Philips, a man of Note for his useful Books. *I will make Oath, if I shall be required, that Dr. Sanderfon, the late Bishop of Lincoln, did a little before his death, affirm to me, he had seen a Manuscript, affirmed to him to be the hand-writing of Mr. Richard Hooker, in which there was no mention made of the King or Supreme Governours being accomptable to the People; this I will make Oath that that good man attested to me.*

Fabian Philips.

So that there appears to be both Omissions and Additions in the said last three printed Books; and this may probably be one reason why Dr. *Sanderson*, the said learned Bishop (whose Writings are so highly and justly valued) gave a strict charge near the time of his Death, or in his last Will, *That nothing of his that was not already printed, should be printed after his Death.*

It is well known how high a value our learned King *James* put upon the Books writ by Mr. *Hooker*, as also that our late King *Charles* (the Martyr for the Church) valued them the second of all Books, testified by his commending them to the reading of his Son *Charles*, that now is our gracious King; and you may suppose that this *Charles* the First, was not a stranger to the pretended three Books, because in a Discourse with the Lord *Say*, when the said Lord required the King to grant the truth of his Argument, because it was the judgement of Mr. *Hooker* (quoting him in one of the three written Books) the King replied, *They were not allowed to be Mr. Hookers Books; but, however he would allow them to be Mr. Hookers, and consent to what his Lordship proposed to prove out of those doubtful Books, if he would but consent to the Judgement of Mr. Hooker in the other five that were the undoubted Books of Mr. Hooker.*

In

In this relation concerning these three doubtful Books of *Mr. Hookers*, my purpose was to enquire, then set down what I observ'd and know, which I have done, not as an engaged person, but indifferently; and now leave my Reader to give sentence, for their legitimation, as to himself, but so, as to leave others the same liberty of believing, or disbelieving them to be *Mr. Hookers*; and 'tis observable, that as *Mr. Hooker* advis'd with *Dr. Spencer*, in the design and manage of these Books, so also, and chiefly with his dear Pupils *George Cranmer* (whose Sister was the Wife of *Dr. Spencer*) of which this following Letter may be a Testimony, and doth also give Authority to some things mentioned both in this Appendix, and in the Life of *Mr. Hooker*, and is therefore added.

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*George*

GEORGE CRANMER'S  
LETTER unto  
*Mr. Richard Hooker.*  
February 1598.



That Posterity is likely to judge of these matters concerning Church-Discipline, we may the better conjecture, if we call to mind what our own Age, within few years, upon better Experience; hath already judged concerning the same. It may be remembred, that at first the greatest part of the Learned in the Land, were either eagerly affected, or favourably inclined that way. The Books then written for the most part, favoured of the Disciplinary stile; it sounded everywhere in Pulpits, and in common phrase of mens speech: the contrary part began to fear they had taken a wrong course, many which impugned the Discipline, yet so impugned it, not as not being the better Form of Government, but as not being so convenient for our State, in regard of dangerous Innovations thereby like to grow; \* one man alone there was, to speak of (whom let no suspicion of flattery deprive of his deserved commendation) who in the defiance of the one part, and courage of the other,

\* John  
Whitgift  
the  
Archbi-  
shop.

other, stood in the gap, and gave others respite to prepare themselves to the defence, which by the sudden eagerness and violence of their adversaries, had otherwise been prevented, wherein God hath made good unto him his own Impress, *Vincit qui patitur*; for what contumelious indignities he hath at their hands sustained, the World is witness; and what reward of Honour above his Adversaries God hath bestowed upon him, themselves (though nothing glad thereof) must needs confess. Now of late years the heat of men towards the Discipline is greatly decayed, their judgements begin to sway on the other side: the Learned have weighed it, and found it light; wise men conceive some fear, lest it prove not only not the best kind of Government, but the very bane and destruction of all Government. The cause of this change in mens Opinions, may be drawn from the general nature of Error, disguised and cloathed with the name of Truth; which did mightily and violently possess men at first, but afterwards, the weakness thereof being by time discovered, it lost that reputation, which before it had gained; as by the outside of an house the passers by, are oftentimes deceived, till they see the convenience of the Rooms within: so by the very name of *Discipline* and *Reformation*, men were drawn at first to cast a fancy towards it, but, now they have not contented themselves only to pass by and behold afar off the Fore-front of this reformed

formed house; they have entered in, even at the special request of Master-workmen and chief builders thereof: thy have perused the Roomes, the Lights, the Conveniencies, and they finde them not answerable to that report which was made of them; nor to that opinion which upon report they had conceived: So as now, the Discipline which at first triumphed over all, being unmasked, beginneth to droop and hang down her head.

This cause of change in opinion concerning the Discipline, is proper to the Learned, or to such as by them have been instructed; another cause there is more open, and more apparent to the view of all, namely, the course of Practice, which the Reformers have had with us from the beginning; the first degree was onely some small difference about the *Cap* and *Surplise*, but not such as either bred division in the Church, or tended to the ruine of the Government established. This was peaceable; the next degree more stirring. *Admonitions* were directed to the Parliament in peremptory sort against our whole Form of Regiment; in defence of them, Volumes were published in English, and in Latin; yet, this was no more than writing. Devices were set on foot to erect the Practice of the Discipline without Authority: yet, herein some regard of Modesty; some moderation was used; Behold, at length it brake forth into open outrage, first in writing

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ting by *Martin*, in whose kind of dealing these things may be observed; first, that whereas *T. C.* and others his great Masters had always before set out the Discipline as a Queen, and as the Daughter of God; He contrarywise, to make her more acceptable to the people, brought her forth as a Vice upon the Stage.

2. This conceit of his was groundd (as may be supposed) upon this rare policy, that seing the Discipline was by writing refuted, in Parliament rejected, in secret corners hunted out and decayed, it was imagined that by open rayling (which to the Vulgar is commonly most plausible) the State Ecclesiastical might have been drawn into such contempt and hatred, as the overthrow thereof should have been most grateful to all men, and in a manner desired by all the Common people.

3. It may be noted (and this I know my self to be true) how some of them, although they could not for shame approve so lewd an Action: yet, were content to lay hold on it to the advancement of their cause, by acknowledging therein the secret Judgments of God against the Bishops: and hoping that some good might be wrought thereby for his Church; as, indeed there was, though not according to their construction.

For, 4. contrary to their expectation, that railing Spirit did not only not further, but extremely disgrace and prejudice their Cause, when it was once perceived from how low

low degrees of contradiction, at first, to what outrage of Contumely and Slander they were at length proceeded; and were also likely to proceed further.

A further degree of outrage was also in Fact; Certain \* Prophets did arise, who deeming it not possible that God should suffer that to be undone, which they did so fiercely desire to have done, Namely, that his holy Saints, the favourers and Fathers of the Discipline, should be enlarged, and delivered from persecution; and seeing no means of Deliverance Ordinary, were fain to persuade themselves that God must needs raise some extraordinary means; and being persuaded of none so well as of themselves, they forth with must needs be the instruments of this great work. Hereupon they framed unto themselves an assured hope that upon their Preaching out of a Pease Cart, all the multitude would have presently joyned unto them; and, in amazement of mind have asked them, *Viri fratres, quid agimus?* whereunto it is likely they would have returned an answer far unlike to that of St. Peter, *Such and such are men unworthy to govern, pluck them down; Such and such are the dear Children of God, let them be advanced.*

\* Hacker  
and Cop-  
pinger.

Of two of these men it is meet to speak with all Commiseration: yet so, that others by their example may receive instruction, and

withall some light may appear, what stirring affections the Discipline is like to inspire, if it light upon apt and prepared minds.

Now if any man doubt of what Society they were? or, if the Reformers disclaim them, pretending, that by them they were condemned; let these points be considered. 1. *Whose associates were they before they entered into this frantick Passion? whose Sermons did they frequent? whom did they admire?* 2. *Even when they were entering into it, whose advice did they require? and when they were in, whose approbation? whom advertised they of their purpose? whose assistance by Prayer did they request?* But we deal injuriously with them to lay this to their charge; for they reprov'd and condemned it. How? did they disclose it to the Magistrate, that it might be suppressed? or were they not rather content to stand aloof of, and see the end of it, - as being loath to quench that Spirit, No doubt these mad practitioners were of their society, with whom before, and in the practise of their madness they had most affinity. Hereof, read Dr. *Bancrofts* Book.

A third inducement may be to dislike of the Discipline, if we consider not only how far the Reformers themselves have proceeded, but what others upon their Foundations have built. Here come the *Brownists* in the first rank: their lineal descendants: who have seized upon a number of strange opinions: whereof

of, although their Ancestors, the Reformers, were never actually possessed, yet by right and interest from them derived, the *Brownists* and *Barrowists* have taken possession of them; for, if the positions of the Reformers be true, I cannot see how the main and general Conclusions of *Brownism* should be false; for, upon these two points, as I conceive, they stand.

1. That because we have no Church, they are to sever themselves from us. 2. That without Civil Authority they are to erect a Church of their own. And if the former of these be true, the latter, I suppose will follow; for if above all things, men be to regard their Salvation; and, if out of the Church, there be no Salvation; it followeth, that if we have no Church, we have no means of Salvation; and therefore Separation from us, in that respect, is both lawfull and necessary; as also that men so separated from the false and counterfeited Church, are to associate themselves unto some Church; not to ours; to the Popish much less; therefore to one of their own making. Now the grownd of all these Inferences being this, (*That in our Church there is no means of Salvation*) is out of the Reformers Principles most clearly to be proved. For, wheresoever any matter of Faith unto Salvation necessary is denied, there can be no means of Salvation; But in the Church of *England*, the Discipline (by them accounted a matter of

Faith,) and, necessary to Salvation, is not onely denied, but impugned, and the Professors thereof oppressed. *Ergo.*

Again, (but this reason perhaps is weak) Every true Church of Christ acknowledgeth the whole Gospel of Christ: The Discipline, in their opinion, is a part of the Gospel, and yet by our Church resisted. *Ergo.*

Again, the Discipline is essentially united to the Church: by which term *Essentially*, they must mean either an essential part, or an essential property. Both which wayes it must needs be, that where that essential Discipline is not, neither is there any Church. If therefore between them and the *Brownists*, there should be appointed a Solemn disputation, whereof with us they have been oftentimes so earnest Challengers: it doth not yet appear what other answer they could possibly frame to these and the like arguments, wherewith they may be pressed, but fairly to deny the Conclusion (for all the Premisses are their own) or rather ingeniously to reverse their own Principles before laid, whereon so foul absurdities have been so firmly built. What further proofs you can bring out of their high words, magnifying the Discipline, I leave to your better remembrance: but above all points, I am desirous this one should be strongly inforced against them, because it wringeth them most of all, and is of all others (for ought I see) the most unanswerable

able; you may notwithstanding say, that you would be heartily glad these their positions might be salved as the Brownists might not appear to have issued out of their Loynes: but untill that be done, they must give us leave to think that *they have cast the Seed whereout these tares are grown.*

Another sort of men there are, which have been content to run on with the Reformers for a time and to make them poor instruments of their own designs: These are a sort of *Godless Politicks*, who perceiving the Plot of *Discipline* to consist of these two parts, the overthrow of Episcopal, and erections of Presbyterial Authority, and that this latter can take no place till the former be removed, are content to joyn with them in the Destructive part of Discipline, bearing them in hand, that in the other also they shall find them as ready. But when time shall come, it may be they would be as loath to be yoaked with that kind of Regiment, as now they are willing to be released from this; These mens ends in all their actions, is Distraction, their pretence and colour, Reformation. Those things which under this colour they have effected to their own good, are, 1. By maintaining a contrary faction, they have kept the Clergy alwayes in Aw; and thereby, made them more pliable and willing to buy their peace. 2. By maintaining an Opinion of Equality among Ministers, they have made way

to their own purposes for devouring Cathedral Churches, and Bishops livings. 3. By exclaiming against abuses in the Church, they have carried their own corrupt dealings in the Civil State more covertly; for such is the Nature of the multitude, that they are not able to apprehend many things at once: so as being possessed with a dislike or liking of any one thing, many other in the mean time, may escape them without being perceived. 4. They have sought to disgrace the Clergy, in entertaining a conceit in mens minds, and confirming it by continual practise, *That men of Learning, and specially of the Clergy, which are employed in the chiefest kind of Learning are not to be admitted, or sparingly admitted to matters of State;* contrary to the practice of all well-governed Commonwealths, and of our own till these late years.

A third sort of men there are, though not descended from the Reformers, yet in part raised and greatly Strengthened by them; namely, the *curst crew of Atheists*. This also is one of those points, which I am desirous you should handle most effectually, and strain your self therein to all points of motion and affection; as, in that of the *Brownists*, to all strength and sinews of Reason. This is a sort most damnable, and yet by the general suspicion of the world at this day most common. The causes of it, which are in the parties themselves, although

though you handle in the beginning of the fifth Book,) yet here again they may be touched; but the occasions of help and furtherance, which by the Reformers have been yielded unto them, are, as I conceive, two; namely, *Senceless Preaching*, and *disgracing of the Ministry*; for how should not men dare to impugn that, which neither by force of Reason, nor by Authority of Persons is maintained; But in the parties themselves these two causes I conceive of Atheism, 1. more abundance of Wit then Judgment, and of Witty than Judicious Learning; whereby, they are more inclined to contradict any thing, than willing to be informed of the Truth. They are not therefore, men of sound Learning for the most part, but Smarters; neither is their kind of Dispute so much by force of Argument, as by Scoffing; which humour of scoffing, and turning matters most serious into merriment, is now become so common, as we are not to marvel what the Prophet means by the *Seat of Scorners*, nor what the Apostles by foretelling of *Scorners to come*; for our own age hath verified their speech unto us; which also may be an Argument against these Scoffers and Atheists themselves, seeing it hath been so many ages ago foretold, that such men the later dayes of the world should afford: which, could not be done by any other Spirit, save that whereunto *things future and present are alike*. And even for the main question of  
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the Resurrection, whereat they stick so mightily! was it not plainly foretold, that men should in the latter times say, *Where is the Promise of his Coming?* Against the Creation, the Ark, and divers other points, exceptions are said to be taken; the ground whereof is superfluity of Wit, without ground of Learning and Judgment. A second cause of Atheism is *Sensuality*, which maketh men desirous to remove all stops and impediments of their wicked life; among which, because Religion is the chiefest, so as neither in this life without shame they can persist therein, nor (if that be true) without Torment in the life to come: they therefore whet their wits to annihilate the joys of Heaven, wherein they see (if any such be) they can have no part, and likewise the pains of Hell, wherein their portion must needs be very great. They labour therefore, not that they may not deserve those pains, but that deserving them, there may be no such pains to seize upon them; But, what conceit can be imagined more base, than that man should strive to persuade himself even against the secret Instinct (no doubt) of his own Mind, that his Soul is as the Soul of a Beast, mortal and corruptible with the Body: Against which barbarous Opinion, their own Atheism is a very strong Argument. For were not the Soul a Nature separable from the Body, how could it enter into discourse of things meerly Spiritual, and nothing at all pertaining

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to the Body? Surely the Soul were not able to conceive any thing of Heaven, no not so much as to dispute against Heaven and against God, if there were not in it somewhat Heavenly and derived from God.

The last which have received strength and encouragement from the Reformers are *Papists*; against whom although they are most bitter Enemies, yet unwittingly they have given them great advantage. For, what can any Enemy rather desire than the Breach and Dissention of those which are Confederates against him? Wherein they are to remember, that if our Communion with *Papists* in some few Ceremonies do so much strengthen them as is pretended, how much more doth this Division and Rent among our selves, especially seeing it is maintained to be, not in light matters onely, but even in matter of Faith and Salvation? Which over-reaching Speech of theirs, because it is so open an advantage for the *Barrowist* and the *Papist*, we are to wish and hope for, that they will acknowledge it to have been spoken rather in heat of Affection, than with soundness of Judgment; and that though their exceeding love to that Creature of *Discipline* which themselves have bred, nourished, and maintained, their mouth in commendation of her did so often overflow.

From hence you may proceed (but the means of connexion I leave to your self) to another  
dis-

discourse, which I think very meet to be handled either here or elsewhere at large; the parts whereof may be these. 1. That in this cause between them and us, men are to sever the proper and essential points and controversy, from those which are accidental. The most essential and proper are these two: overthrow of Episcopal, and erection of Presbyterial Authority. But in these two points whosoever joyneth with them is accounted of their number; whosoever in all other points agreeth with them, yet thinketh the Authority of Bishops not unlawful, and of Elders not necessary, may justly be severed from their retinue. Those things therefore, which either in the Persons, or in the Laws and Orders themselves are faulty, may be complained on, acknowledged and amended; yet they no whit the nearer their main purpose; for what if all errors by them supposed in our Liturgy were amended, even according to their own hearts desire? if *Non-residence*, *Pluralities*, and the like, were utterly taken away? are their *Lay-Elders* therefore presently Authorized? or their Sovereign Ecclesiastical Jurisdiction established?

But even in their complaining against the outward and accidental matters in Church-government, they are many wayes faulty: 1. In their end which they propose to themselves. For in Declaming against Abuses, their meaning is not to have them redressed, but by disgracing

gracing the present State, to make way for their own Discipline. As therefore in *Venice*, if any Senatour should discourse against the Power of their Senate, as being either *too Sovereign*, or *too weak* in Government, with purpose to draw their Authority to a Moderation, it might well be suffered; but not so, if it should appear he spake with purpose to induce another State by depraving the present: So, in all Causes belonging either to Church or Commonwealth, we are to have regard what mind the Complaining part doth bear, whether of Amendment or Innovation; and, accordingly either to suffer or suppress it. Their Objection therefore is frivolous, *Why may not men speak against Abuses?* Yes; but with desire to *cure the part affected, not to destroy the whole*. 2. A second fault is in their Manner of Complaining, not only because it is for the most part in bitter and reproachful Terms, but also it is to the Common people, who are Judges incompetent and insufficient, both to determine any thing amiss, and for want of Skill and Authority to amend it. Which also discovereth their Intent and Purpose to be rather Destructive than Corrective. 3. Thirdly, those very exceptions which they take are frivolous and impertinent: Some things indeed they accuse as impious, which if they may appear to be such, God forbid they should be maintained.

Against the rest it is only alledged, that they  
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are Idle Ceremonies without use, and that better and more profitable might be devised. Wherein they are doubly deceived; for neither is it a sufficient Plea to say, This must give place, because a Better may be devised; because in our Judgments of Better and Worse, we oftentimes conceive amiss, when we compare those things which are in Devise, with those which are in Practices; *for the Imperfections of the one are hid, till by Time and Trial they be discovered*: The others are already manifest and open to all. But last of all (which is a Point in my Opinion of great regard, and which I am desirous to have enlarg'd) they do not see that for the most part when they strike at the State Ecclesiastical, they secretly wound the Civil State: for Personal faults, *What can be said against the Church, which may not also agree to the Commonwealth?* In both States Men have alwayes been, and will be alwayes, Men; sometimes blinded with Errour, most commonly perverted by Passions: many Unworthy have been and are advanced in both, many Worthy not regarded. And as for Abuses which they pretend to be in the Laws themselves, when they inveigh against *Non-residence*, do they take it a matter lawful or expedient in the Civil State for a man to have a great and gainful Office in the North, himself continually remaining in the South? *He that hath an Office, let him attend his Office.* When they condemn *Plurality*

lity of Livings Spiritual to the pit of Hell, what think they of the Infinite of Temporal Promotions? By the great Philosopher, *Pol. lib. 2. c. 9.* it is forbidden as a thing most dangerous to Commonwealths, that by the same man many great Offices should be exercised. When they deride our Ceremonies as vain and frivolous, were it hard to apply their Exceptions even to those Civil Ceremonies, which at the Coronation, in Parliament, and all Courts of Justice, are used; Were it hard to argue even against Circumcision, the Ordinance of God, as being a cruel Ceremony? against the Passeover, as being ridiculous? should be girt, a Staff in their hand, to eat a Lamb.

To conclude, you may exhort the Clergy, (or what if you direct your Conclusion not to the Clergy in general, but only to the Learned in or of both Universities?) you may exhort them to a due Consideration of all things, and to a right Esteem and Valuing of each thing in that degree wherein it ought to stand. For it oftentimes falleth out, that what Men have either devised themselves, or greatly delighted in, the Price and the Excellency thereof they do admire above desert. The chiefest Labour of a Christian should be to know, of a Minister, to preach Christ crucified: in regard whereof, not onely Worldly things, but things otherwise precious, even the Discipline it self is vile and base: Where-

Whereas now by the heat of Contention, and violence of Affection, the Zeal of men towards the one hath greatly decayed their Love to the other. Hereunto therefore they are to be exhorted, to *Preach Christ crucified*, the *Mortification* of the *Flesh*, the *Renewing* of the *Spirit*; not those things which in time of Strife seem precious, but (Passions being allayed) are vain and childish.

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*FINIS.*

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*The Effigies of M<sup>r</sup>. George Herbert:  
Author of those Sacred Poems called  
The Temple.*

# The LIFE

OF

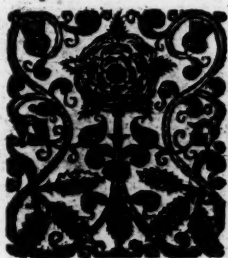
Mr. GEORGE HERBERT.

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Wisdom of Salom, 4. 10.

*He pleased God, and was beloved of him: so  
that whereas he lived among sinners, he trans-  
lated him.*

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LONDON, .

Printed by *Tho. Newcomb*, for *Richard Marriott*,  
sold by most Bookfellers. M. DC. LXX.



IMPRIMATUR,

April 21.  
1679.

Sam: Parker *Reverendissima* in  
*Christo Patri ac Domino, Domi-*  
*no Gilberto Archi-ep: Cantuar*  
*à Sac: Domest:*



To his very Worthy and much  
Honoured FRIEND, Mr.  
Izaack Walton, upon his Ex-  
cellent Life of Mr. George  
Herbert.

## I.

HEav'n's youngest Son, its Benjamin,  
Divinity's next Brother, Sacred Poëse,  
No longer shall a Virgin reckoned be,  
(What ere with others 'tis) by me,  
A Female Muse, as were the Nine:  
But (full of Vigor Masculine)  
An Essence Male, with Angels his Companions  
[shine.

With Angels first the heavenly youth was bred;  
And, when a Child, instructed them to sing,  
The praises of th' Immortal King,  
Who *Lucifer* in Triumph led:

For, as in Chains the Monster sank to Hell,  
And tumbling headlong down the precipice fell,  
By him first taught, *How art thou fallen thou*

[*morning star?* they said \* *Rapha-*  
Too fondly then, we have fancy'd him a Maid: *el Urbin*  
We, the vain Brethren of the rhyming trade; *the fa-*  
A femal Angel less would \* *Urbins* skill upbraid. *mous* *painter.*

A 2

II. Thus

(4)

II.

Thus 'twas in Heav'n This, *Poesy's* Sex and Age;  
And, when he thence t' our lower World came  
[down,

He chose a Form more like his own,  
And *Iesse's* youngest Son inspir'd with holy rage,  
The sprightly Shepherd felt unusual Fire,  
And up he took his tuneful Lyre;  
He took it up, and struck't, and his own soft  
[touches did admire,

Thou, *Poesie*, on him didst bestow:  
Thy choicest gift, a honor shew'd before to none;  
And, to prepare his way to th' Hebrew Throne,  
Gav'st him thy Empire, and Dominion;  
*The happy Land of Verse*, where flow  
Rivers of milk, and Woods of Laurel grow;  
Wherewith, thou, didst adorn his brow,  
And mad'st his first, more flourishing, and trium-  
[phant Crown,

Assist me thy great Prophets praise to sing,  
*David*, the Poets, and bless'd *Israel's* King;  
And, with the dancing Echo, let the mountains  
[ring!

Then, on the wings of some auspicious wind,  
Let his great name from earth, be rais'd on high,  
And in the starry volume of the Sky

A lasting Record find:

Be with his mighty *Psaltery* joyn'd;  
Which, taken long since up in to the Aire,  
And call'd the *Harp*, makes a bright Constella-  
[tion there,

III. Wor-

## III.

Worthy it was to be translated hence,  
 And, there, in view of all, exalted hang :  
 To which so oft the Princely Prophet sang,  
 And mystick Oracles did dispenſe.  
 Though, had it still remain'd below,  
 More wonders of it we had ſeen,  
 How great the mighty *Herberts* ſkill had been ;  
*Herbert*, who could ſo much without it do ;  
*Herbert*, who did its Chords diſtinctly know ;  
 More perfectly, than any Child of Verſe below.  
 O ! Had we known him half ſo well !  
 But then, my friend, there had been left for you  
 Nothing ſo fair, and worthy praiſe to do ;  
 Who, ſo exactly all his Story tell,  
 That, though he did not want his Bayes,  
 Nor all the Monuments vertue can raiſe,  
 Your hand, he did, to Eternize his Praise.  
*Herbert*, and *Donne*, again are joyn'd,  
 Now here below, as they're above ;  
 Theſe friends, are in their old embraces twin'd ;  
 And, ſince by you the Enterview's deſign'd,  
 Too weak, to part them, death does prove ;  
 For, in this book they meet again : as, in one  
 [ Heav'n they love.

Beſtred,  
 Apr. 3.  
 1670.

*Sam: Woodforde.*

# The LIFE

OF

## Mr. GEORGE HERBERT.

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### THE

# Introduction.

**I**N a late retreat from the business of the World, and those many little cares with which I have too often incumbered myself, I fell into a Contemplation of some of those Historical passages that are recorded in Sacred Story; and, more particularly, of what had past betwixt our Blessed Saviour, and that wonder of Women, and Sinners, and Mourners, Saint Mary Magdalen. I call her Saint, because I did not then, nor do now consider her, as when she was possess'd with seven Devils; not as when her wanton Eyes, and disshevel'd Hair, were designed and manag'd, to charm and insnare amorous Beholders: But, I did then, and do now consider her, as after she had express'd a visible and sacred sorrow for her sensualities; as, after those Eyes had

wept

## The Introduction.

**E**re such a flood of penitential tears as did wash,  
and that hair had wip't, and she most passionately  
kist the feet of hers, and our blessed Jesus. And,  
I do now consider, that because she lov'd much, not  
only much was forgiven her : but that, beside that  
blessed blessing of having her sins pardoned, she al-  
so had from him a testimony, that her alabaster box  
of precious oymment poured on his head and feet,  
and that Spikenard, and those Spices that were  
by her dedicated to embalm and preserve his sacred  
body from putrefaction, should so far preserve her  
own memory, that these demonstrations of her san-  
ctified love, and of her officious, and generous gra-  
titude should be recorded and mentioned where so-  
ever his Gospel should be read ; intending thereby,  
that as his, so her name should also live to succeed-  
ing generations, even till time shall be no more.

Upon occasion of which fair example, I did  
lately look back, and not without some content ( at  
least to my self ) that I have endeavour'd to de-  
serve the love, and preserve the memory of my  
two deceased friends, Dr. Donne, and Sir Henry  
Wotton, by declaring the various employments  
and accidents of their Lives : And, though Mr.  
George Herbert ( whose Life I now intend to  
write ) were to me a stranger as to his person : yet,  
since he was, and was worthy, to be their friend ;  
and, very many of his have been mine, I judge it  
may not be unacceptable to those that knew any of



*them in their lives, or do now know their Writings, to see this Conjunction of them after their deaths; without which many things that concern'd them, and some things that concern'd the Age in which they liv'd, would be less perfect, and lost to posterity.*

For these Reasons I have undertaken it, and if I have prevented any abler person, I beg pardon of him, and my Reader.

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T H E

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# The Life.

**G** *Eorge Herbert* was born the Third day of *April*, in the Year of our Redemption 1593. The place of his Birth was near to the Town of *Montgomery*, and in that *Castle* that did then bear the name of that Town and County; that *Castle* was then a place of state and strength, and had been successively happy in the Family of the *Herberts*, who had long possesst it: and, with it, a plentiful Estate, and hearts as liberal to their poor Neighbours. A Family, that hath been blest with men of remarkable wisdom, and with a willingness to serve their Countrey, and indeed, to do good to all Mankind; for which, they were eminent: But alas! this Family did in the late Rebellion suffer extremely in their Estates; and the Heirs of that *Castle*, saw it laid level with that earth that was too good to bury those Wretches that were the cause of it.

The Father of our *George*, was *Richard Herbert* the Son of *Edward Herbert* Knight, the Son of *Richard Herbert* Knight, the Son of the famous Sir *Richard Herbert* of *Colebrook* in the County

County of *Monmouth* Banneret, who was the youngest Brother of that memorable *William Herbert* Earl of *Pembroke*, that liv'd in the Reign of our King *Edward* the fourth.

His Mother was *Magdalen Newport*, the youngest Daughter of Sir *Richard*, and Sister to Sir *Francis Newport* of *High Arkall* in the County of *Salop* Knight, and Grand-father of *Francis* Lord *Newport*, now Comptroller of His Majesties Houshold. A Family, that for their Loyalty, have suffered much in their Estates, and seen the ruine of that excellent Structure, where their Ancestors have long liv'd, and been memorable for their Hospitality.

This Mother of *George Herbert* (of whose person, and wisdom, and vertue, I intend to give a true account in a seasonable place) was the happy Mother of seven Sons, and three Daughters, which she would often say, was *Jobs* number; and as often bless God, that they were neither defective in their shapes, or in their reason; and, often reprove them that did not praise God for so great a blessing. I shall give the Reader a short accompt of their names, and not say much of their Fortunes.

*Edward* the eldest was first made Knight of the *Bath*, at that glorious time of our late Prince *Henries* being install'd Knight of the Garter; and after many years useful travel, and the attainment of many Languages, he was by King *James* sent Ambassador Resident to the  
then

then French King, *Lewis* the Thirteenth. There, he continued about two Years; but, he could not subject himself to a compliance with the humors of the Duke *de Luines*, who was then the great and powerful Favourite at Court: so that upon a complaint to our King, he was call'd back into *England* in some displeasure; but at his return he gave such an honourable account of his employment, and so justified his Comportment to the Duke, and all the Court, that he was suddenly sent back upon the same Embassie, from which he return'd in the beginning of the Reign of our good King *Charles* the first, who made him first Baron of *Castle-Island*; and not long after of *Cherberie* in the County of *Sa-lap*: He was a man of great learning and reason, as appears by his printed Book *de veritate*; and, by his History of the Reign of King *Henry* the Eighth, and by several other Tracts.

The second and third Brothers were *Richard* and *William*, who ventur'd their lives to purchase Honour in the Wars of the *Low Countries*, and dyed Officers in that employment. *Charles* was the fourth, and dyed Fellow of *New-Colledge* in *Oxford*. *Henry* was the sixth, who became a menial servant to the Crown in the dayes of King *James*, and hath continued to be so for fifty years: during all which time he hath been Master of the Revels; a place, that requires a diligent wisdom, with which God hath blest him. The seventh Son was *Thomas*, who  
being

being made Captain of a Ship in that Fleet with which Sir *Robert Mansell* was sent against *Algiers*, did there shew a fortunate and true English valor. Of the three Sisters, I need not say more, then that they were all married to persons of worth, and plentiful fortunes; and, liv'd to be examples of *vertue*, and to do good in their generations.

I now come to give my intended account of *George*, who was the fifth of those seven Brothers.

*George Herbert* spent much of his Childhood in a sweet content under the eye and care of his prudent mother, and the tuition of a Chaplain or Tutor to him, and two of his Brothers in her own Family (for she was then a Widow) where he continued, till about the age of twelve years; and being at that time well instructed in the Rules of Grammar, he was not long after commended to the care of *Dr. Neale*, who was then Dean of *Westminster*; and by him to the care of *Mr. Ireland*, who was then chief Master of that School; where the beauties of his pretty behaviour and wit, shin'd and became so eminent and lovely in this his innocent age, that he seem'd to be marked out for piety, and to become the care of Heaven, and of a particular Angel to guard and guide him. And thus, he continued in that School, till he came to be perfect in the learned Languages, and especially in the Greek Tongue, in which he after prov'd an excellent Critick.

About

About the age of Fifteen, he, being then a Kings Scholar, was elected out of that School for *Trinity Colledge* in *Cambridge*, to which place he was transplanted about the year 1608. And his prudent mother well knowing, that he might easily lose, or lessen that virtue and innocence which her advice and example had planted in his mind; did therefore procure the generous and liberal Dr. *Nevil*, who was then Dean of *Canterbury*, and Master of that Colledge, to take him into his particular care, and provide him a Tutor; which he did most gladly undertake, for he knew the excellencies of his Mother, and how to value such a friendship.

This was the method of his Education, till he was settled in *Cambridge*, where we will leave him in his Study, till I have paid my promis'd account of his excellent mother, and I will endeavour to make it short.

I have told her birth, her Marriage, and the Number of her Children, and, have given some short account of them: I shall next tell the Reader, that her husband dyed when our *George* was about the Age of four years: and that she continued twelve years a Widow: that she then married hapily to a Noble Gentleman, the brother and Heir of the Lord *Danvers* Earl of *Danby*, who did highly value both her person and most excellent endowments of her mind.

In

In this time of her Widowhood, she being desirous to give *Edward* her eldest son, such advantages of Learning, and other education as might suit his birth and fortune: and thereby make him the more fit for the service of his Country: did at his being of a fit age, remove from *Montgomery Castle* with him, and some of her yonger sons to *Oxford*; and, having entred *Edward* into *Queens Colledge*, and provided him a fit Tutor, she commended him to his Care; yet, she continued there with him, and still kept him in a moderate awe of herself: and so much under her own eye, as to see and converse with him dayly; but she managed this power over him without any such rigid sourness, as might make her company a torment to her Child, but, with such a sweetness and compliance with the recreations and pleasure of youth, as did incline him willingly to spend much of his time in the company of his dear and careful mother: which was to her great content; for, she would often say, *That as our bodies take a nourishment sutable to the meat on which we feed: so, our souls do as insensibly take in vice by the example or Conversation with wicked Company:* and, would therefore, as often say, *That ignorance of Vice was the best preservation of Vertue:* and, that *the very knowledge of wickedness was as tinder to inflame and kindle sin, and to keep it burning:* For these reasons, she indeared him to her own Company: and,

contie

continued with him in *Oxford* four years: in which time, her great and harmless wit, her cheerful gravity, and her obliging behaviour, gain'd her an acquaintance and friendship with most of any eminent worth or learning, that were at that time in or near that University: and particularly, with Mr. *John Donne*, who then came accidentally to that place, in this time of her being there: it was that *John Donne* who was after *Doctor Donne*, and Dean of *Saint Pauls London*: and he at his leaving *Oxford*, writ and left there a Character of the Beauties of her body, and minde; of the first, he sayes,

*No Spring nor Summer-Beauty, has such grace.*

*As I have seen in an Autumnal face.*

Of the latter he sayes,

*In all her words to every hearer fit*

*You may at Revels, or at Council sit.*

The rest of her Character, may be read in his printed Poems, in that Elegy which bears the name of the *Autumnal Beauty*. For both he and she were then past the meridian of mans life.

This



This Amity begun at this time, and place, was not *Amity* that polluted their Souls; but, an *Amity* made up of a chain of futable inclinations and vertues; an *Amity*, like that of St. *Chrysostoms* to his dear and vertuous *Olimpias*; whom, in his Letters, he calls his *Saint*: Or, an *Amity* indeed more like that of St. *Hierom* to his *Paula*; whose affection to her was such, that he turn'd Poet in his old Age, and then made her *Epitaph*; wishing, all his Body were turn'd into Tongues, that he might declare her just praises to posterity. And this *Amity* betwixt her and Mr. *Donne*, was begun in a happy time for him, he being then about the Fortieth year of his Age (which was some years before he entred into Sacred Orders: ) A time, when his necessities needed a daily supply for the support of his Wife, seven Children, and a Family: And in this time she prov'd one of his most bountiful Benefactors; and he, as grateful an acknowledger of it. You may take one testimony of what I have said of them, from this following *Letter*, and *Sonnet*.

MADAM,

MADAM,

**Y**our Favours to me are every where; I use them, and have them. I enjoy them at London, and leave them there; and yet find them at Micham: Such Riddles as these become things unexpressible; and, such is your goodness. I was almost sorry to find your Servant here this day, because I was loth to have any witness of my not coming home last Night, and indeed of my coming this Morning: But, my not coming was excusable, because earnest business detain'd me; and my coming this day, is by the example of your St. Mary Magdalen, who rose early upon Sunday, to seek that which she lov'd most, and so did I. And, from her and my self, I return such thanks as are due to one to whom we owe all the good opinion, that they whom we need most, have of us—by this Messenger, and on this good day, I commit the inclosed Holy Hymns and Sonnets (which for the matter, not the workmanship, have yet escap'd the fire) to your judgment, and to your protection too, if you think them worthy of it; and I have appointed this inclosed Sonnet to usher them to your happy hand.

Your unworthiest Servant,

Micham,  
July 11.  
1607

unless your accepting him,

have mended him.

Jo. Donne.

B

To

To the Lady *Magdalen* Herbert, of *St. Mary Magdalen*.

**H**Er of your name, whose fair inheritance  
Bethina was, and jointure Magdalo:  
An active faith so highly did advance,  
That she once knew, more than the Church did  
The Resurrection; so much good there is (known  
Deliver'd of her, that some Fathers be  
Loth to believe one Woman could do this;  
But, think these Magdalens were two or three.  
Increase their number, Lady, and their fame:  
To their Devotion, add your Innocence;  
Take so much of th' example, as of the name;  
The latter half, and in some recompence  
That they did harbour Christ himself, a Guest,  
Harbour these Hymns, to his dear name address.

J. D.

These *Hymns* are now lost to us; but, doubtless they were such, as they two now sing in *Heaven*.

There might be more demonstrations of the Friendship, and the many sacred Indearments betwixt these two excellent persons (for I have many

many of their Letters in my hand ) and much more might be said of her great prudence and piety ; but my design was not to write hers, but the life of her Son ; and therefore I shall only tell my Reader, that about that very day twenty years, that this Letter was dated, and sent her, I saw and heard this Mr. *John Donne* (who was then Dean of *St. Pauls* ) weep, and preach her Funeral Sermon, in the Parish-Church of *Chelsey* near *London*, where she now rests in her quiet Grave, and where we must now leave her, and return to her Son *George*, whom we left in his Study in *Cambridge*.

And in *Cambridge* we may find our *George Herberts* behaviour to be such, that we may conclude, he consecrated the first fruits of his early age to vertue, and a serious study of learning. And that he did so, this following Letter and Sonnet which were in the first year of his going to *Cambridge* sent his dear Mother for a New-years gift, may appear to be some testimony.

— But I fear the heat of my late Ague hath dried up those springs, by which Scholars say, the Muses use to take up their habitations. However, I need not their help, to reprove the vanity of those many Love-poems, that are daily writ and consecrated to Venus ; nor to bewail that so few are writ, that look towards God and Heaven. For my own part, my meaning ( dear Mother ) is in these

20 The Life of Dr. George Herbert.

*these Sonnets, to declare my resolution to be, that my poor Abilities in Poetry, shall be all, and ever consecrated to Gods glory. And—*

**M***Y God, where is that ancient heat towards*  
[ thee,  
*Wherewith whole showls of Martyrs once did*  
[ burn,

*Besides their other flames. Doth Poetry*  
*Wear Venus Livery? only serve her turn?*  
*Why are not Sonnets made of thee? and layes*  
*Upon thine Altar burnt? Cannot thy love*  
*He ghten a spirit to sound out thy praise*  
*As well as any she? Cannot thy Dove*  
*Out-strip their Cupid easily in flight?*  
*Or, since thy wayes are deep, and still the same,*  
*Will not a verse run smooth that bears thy name!*  
*Why doth that fire, which by thy power and might*  
*Each breast does feel, no braver fuel choose*  
*Than that, which one day, Worms, may chance*  
[ refuse.

*Sure Lord, there is enough in thee to dry*  
*Oceans of Ink; for, as the Deluge did*  
*Cover the Earth, so doth thy Majesty:*  
*Each Clond distills thy praise, and doth forbid*  
*Poets to turn it to another use.*

*Roses and Lillies speak thee; and to make*  
*A pair of Cheeks of them, is thy abuse.*  
*Why should I Womens eyes for Chrystal take?*  
*Such poor invention burns in their lew mind*

*Whose*

*Whose fire is wild, and doth not upward go  
To praise, and on thee Lord, some Ink bestow.  
Open the bones, and you shall nothing find  
In the best face but filth, when Lord, in thee  
The beauty lies, in the discovery.*

G. H.

This was his resolution at the sending this Letter to his dear Mother; about which time, he was in the Seventeenth year of his Age; and, as he grew older, so he grew in learning, and more and more in favour both with God and man: insomuch, that in this morning of that short day of his life, he seem'd to be mark'd out for vertue, and to become the care of Heaven; for God still kept his soul in so holy a frame, that he may, and ought to be a pattern of vertue to all posterity; and esp-ially, to his Brethren of the Clergy, of which the Reader may expect a more exact account in what will follow.

I need not declare that he was a strict Student, because, that he was so, there will be many testimonies in the future part of his life. I shall therefore only tell, that he was made *Minor Fellow* in the year 1609. *Bachelor of Art* in the year 1611. *Major Fellow* of the *Colledge*, *March 15. 1615.* And, that in that year, he was also made *Master of Arts*, he being then in the 22d year of his Age; during all which time,

B 3

all,

all, or the greatest diversion from his Study, was the practice of Musick, in which he became a great Master; and of which, he would say, *That it did relieve his drooping spirits, compose his distracted thoughts, and raised his weary Soul so far above Earth, that it gave him an earnest of the joyes of Heaven, before he possess them.* And it may be noted, that from his first entrance into the Colledge, the generous Dr. Nevil was a cherisher of his Studies, and such a lover of his person, his behaviour, and the excellent endowments of his mind, that he took him often into his own company, by which he confirm'd his native gentileness; and, if during this time he exprest any Error, it was, that he kept himself too much retir'd, and at too great a distance with all his inferiours; and, his cloaths seem'd to prove, that he put too great a value on his parts and parentage.

This may be some account of his disposition, and of the employment of his time, till he was Master of Arts, which was *Anno 1615.* and in the year 1619. he was chosen Orator for the University. His two precedent Orators, were Sir Robert Nanton, and Sir Francis Netherfoll: The first was not long after made Secretary of State; and, Sir Francis, not long after his being Orator, was made Secretary to the Lady Elizabeth Queen of Bohemia. In this place of Orator, our George Herbert continued eight years; and manag'd it with as becoming, and grave

grave a gait, as any had ever before, or since his time. For, *He had acquir'd great Learning, and was blest with a high fancy, a civil and sharp wit, and with a natural elegance, both in his behaviour, his tongue, and his pen.* Of all which, there might be very many particular evidences, but I will limit myself to the mention of but three.

And the first notable occasion of shewing his fitness for this employment of *Orator*, was manifested in a Letter to King *James*, who had sent the University his Book, called *Basilicon Doron*; and their Orator was to acknowledge this great honour, and return their gratitude to His Majesty for such a condescension; at the close of which Letter, he writ,

*Quid Vaticanam Bodleianamque objicis hospes !  
Unicus est nobis Bibliotheca Liber.*

This Letter was writ in such excellent Latin, was so full of Conceits, and all the expressions so suited to the *genius* of the King, that he inquired the Orators name, and then ask'd *William* Earl of *Pembroke*, if he knew him? whose answer was, *That he knew him very well; and, that he was his Kinsman, but he lov'd him more for his learning and vertue, than for that he was of his name and family.* At which answer, the King smil'd, and asked the Earl leave, *that he might love him too; for, he took him to be the Jewel of that University.*



The next occasion that he had to shew his great Abilities, was, with them, to shew also his great affection to that Church in which he received his *Baptism*; and, of which he profess himself a member, and the occasion was this: There was one *Andrew Melvin*, a Gentleman of *Scotland*, who was in his own Countrey possess'd with an averfness, if not a hatred of *Church-government by Bishops*; and, he seem'd to have a like averfness to our manner of *Publick Worship*, and of *Church-prayers* and *Ceremonies*. This Gentleman had travail'd *France*, and resided so long in *Geneva*, as to have his opinions the more confirm'd in him by the practice of that place; from which he return'd into *England* some short time before, or immediately after Mr. *Herbert* was made *Orator*. This Mr. *Melvin* was a man of learning, and was the Master of a great wit, a wit full of *knots* and *clenches*: a wit sharp and satyrical; exceeded, I think, by none of that Nation, but their *Bucanens*. At Mr. *Melvins* return hither, he writ and scatter'd in Latin, many pieces of his wit against our *Altars*, our *Prayers*, and our *Publick Worship* of God; in which, Mr. *Herbert* took himself to be so much concern'd, that as fast as *Melvin* writ and scatter'd them, Mr. *Herbert* writ and scatter'd answers, and reflections of the same sharpness, upon him and them; I think, to the satisfaction of all un-ingaged persons. But, this Mr. *Melvin*, was not only so busie against

against the *Church*, but at last so bold with the *King* and *State*, that he rayl'd, and writ himself into the *Tower*; at which time, the Lady *Arabella* was an innocent prisoner there; and, he pleas'd himself much in sending the next day after his Commitment, these two Verses to the good Lady; which, I will under-write, because they may give the Reader a taste of his others, which were like these.

*Causa tibi mecum est communis, Carceris, Arabella; tibi causa est, Araque sacra mihi.*

I shall not trouble my Reader with an account of his enlargement from that Prison, or his Death; but tell him, Mr. *Herberts* Verses were thought so worthy to be preserv'd, that Dr. *Duport* the learned Dean of *Peterborough*, hath lately collected, and caus'd them to be printed, as an honourable memorial of his friend Mr. *George Herbert*, and the Cause he undertook.

And, in order to my third, and last observation of his great Abilities, it will be needful to declare, that about this time King *James* came very often to hunt at *New-market* and *Royston*; and was almost as often invired to *Cambridge*, where his entertainment was suted to his pleasant humor\*, and where Mr. *George Herbert*\* *Albunizer.* was to welcome him with *Gratulations*, and the *Ignoramus.* Applauses of an Orator; which he alwayes perform'd

form'd so well, that he still grew more into the Kings favour; insomuch, that he had a particular appointment to attend His Majesty at *Royson*, where after a Discourse with him, His Majesty declar'd to his Kinsman, the Earl of *Pembroke*, *That he found the Orators Learning and wisdom, much above his age or wit.* The year following, the King appointed to end His progress at *Cambridge*, and to stay there certain dayes; at which time, he was attended by the great Secretary of Nature, and all Learning, Sir *Francis Bacon* ( Lord *Virulam* ) and by the ever memorable and learned Dr. *Andrews* Bishop of *Winchester*, both which did at that time begin a desir'd friendship with our *Orator*. Upon whom the first put such a value on his judgement, that he usually desir'd his approbation, before he would expose any of his Books to be printed; and thought him so worthy of his friendship, that having translated many of the Prophet *David's* Psalms into English Verse, he made *George Herbert* his Patron of them, by a publick dedication of them to him, as the best Judge of *Divine Poetry*. And, for the learned Bishop, it is observable, that at that time, there fell to be a modest debate about *Predestination*, and *Sanctity of life*; of both which, the *Orator* did not long after send the Bishop some safe and useful *Aphorisms*, in a long Letter written in Greek; which, was so remarkable for the language, and matter, that after the reading of it, the

the Bishop put it into his bosom, and did often shew it to Scholars, both of this, and forreign Nations; but did alwayes return it back to the place where he first lodg'd it, and continu'd it so near his heart, till the last day of his life.

To these, I might add the long and intire friendship betwixt him and Sir Henry Watton, and Dr. Donne, but I have promis'd to contract my self, and shall therefore only add one testimony to what is also mentioned in the Life of Dr. Donne; namely, that a little before his death, he caused many Seals to be made, and in them to be ingraven the figure of *Christ crucified* on an *Anchor*, which is the emblem of hope, and of which Dr. Donne would often say, *Cruis mihi Anchora*. These Seals, he sent to most of those friends on which he put a value; and, at Mr. Herberts death, these Verses were found wrap't up with that Seal which was by the Doctor given to him.

*When my dear Friend, could write no more,  
He gave this Seal, and, so gave ore.*

*When winds and waves rise highest, I am sure,  
This Anchor keeps my faith, that, me secure.*

At this time of being Orator, he had learnt to understand the *Italian, Spanish, and French* Tongues very perfectly; hoping, that as his  
Prede-

Predecessor, so he might in time attain the place of a *Secretary of State*, being then high in the Kings favour; and, not meanly valued and lov'd by the most eminent and most powerful of the Court Nobility: This, and the love of a Court-conversation mixt with a laudable ambition to be something more then he then was, drew him often from *Cambridge* to attend the King, who then gave him a *Sine Cure*, which fell into His Majesties disposal, I think, by the death of the Bishop of *St. Asaph*. It was the same, that Queen *Elizabeth* had formerly given to her Favourite Sir *Philip Sidney*; and valued to be worth an hundred and twenty pound *per Annum*. With this, and his Annuity, and the advantage of his Colledge, and of his Oratorship, he enjoy'd his gentile humour for Cloaths, and Court-like company, and seldom look'd towards *Cambridge*, unless the King were there, and then he never fail'd; but, at other times, left the manage of his Orators place, to his learned friend Mr. *Herbert Thorndike*, who is now Prebend of *Westminster*.

I may not omit to tell, that he had often design'd to leave the University, and decline all Study, which he judg'd did impair his health; for he had a body apt to a *Consumption*, and to *Fevers*, and other infirmities which he judg'd were increas'd by his Studies; for he would often say, *He had a Wit, like a Pen-knife in a narrow sheath, too sharp for his Body*: But his Mother

ther would by no means allow him to leave the University, or to travel; to which, though he inclin'd very much, yet he would by no means satisfie his own desires at so dear a rate, as to prove an undutiful Son to so affectionate a Mother; but, did alwayes submit to her wisdom: And, what I have now said, may partly appear in a Copy of Verses in his printed Poems; 'tis one of those that bears the title of *Affliction*: And it appears to be a pious reflection on Gods providence, and some passages of his life, and in which he sayes,

**W**Hereas my birth and spirit rather took  
The way that takes the Town:  
Thou did'st betray me to a lingring Book,  
And wrap me in a Gown.  
I was intangled in a World of strife,  
Before I had the power to change my life.

Yet for I threatned oft the Siege to raise,  
Not simpring all mine age:  
Thou often did'st with Academick praise,  
Melt, and dissolve my rage;  
I took the sweetned Pill, till I came where  
I could not go away, nor persevere.

Yet, least perchance, I should too happy be  
In my unhappiness;  
Turning my purge to food, thou throw'st me  
Into more sicknesses:

Thus

*Thus doth thy power, Cross-bias me, not making  
Thine own gifts good; yet, me from my wayes ta-  
king.*

*Now I am here, what thou wilt do with me  
None of my Books will shew :  
I read, and sigh, and wish I were a Tree,  
For then sure I should grow  
To fruit or shade; at least, some Bird would trust  
Her Household with me, and I would be just.*

*Yet, though thou troublest me, I must be meek;  
In weakness must be stout :  
Well, I will change my service, and go seek  
Some other Master out :  
Ah my dear God! though I am clean forgot,  
Let me not love thee, if I love thee not.*

G. H.

In this time of Mr. Herberts attendance and expectation of some good occasion to remove him from Cambridge, to Court; God, in whom there is an unseen Chain of Causes, did in a short time put an end to the lives of two of his most oblieting and most powerful friends, *Lodowick Duke of Richmond*, and *James Marquess of Hamilton*; and not long after him, King *James* dyed, and with them, all Mr. Herbert's Court-hopes: So that he presently be-  
took

took himself to a Retreat from *London*, to a Friend in *Kent*, where he liv'd very privately, and was such a lover of solitariness, as was judg'd to impair his health. In this time of Retirement, he had many Conflicts with himself, Whether he should return to the painted pleasures of a Court-life, or betake himself to a study of Divinity, and enter into Sacred Orders: (to which his dear Mother had often perswaded him) These were such Conflicts, as they only can know, that have endur'd them; for, ambitious Desires, and the outward Glory of this World, are not easily laid aside; but, at last, God inclin'd him to put on a resolution to serve at his Altar.

He did at his return to *London*, acquaint a Court-friend with his resolution to enter into *Sacred Orders*, who perswaded him to alter it, as too mean an employment, and too much below his birth, and the excellent abilities and endowments of his mind. To whom he replied, *It hath been formerly judg'd, that the Domestick Servants of the King of Heaven, should be of the noblest Families on Earth: and, though the Iniquity of the late Times have made Clergy-men meanly valued, and the sacred name of Priest contemptible; yet, I will labour to make it honourable, by consecrating all my learning, and all my poor abilities, to advance the glory of that God that gave them; knowing, that I can never do too much for him, that hath done so much for me, as to*  
make



*make me a Christian. And I will labour to be like my Saviour, by making Humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus.*

This was then his resolution, and the God of Constancy, who intended him for a great example of vertue, continued him in it; for within that year he was made Deacon, but the day when, or by whom, I cannot learn; but that he was about that time made Deacon, is most certain; for I find by the Records of *Lincoln*, that he was made Prebend of *Layton Ecclesia*, in the Dioces of *Lincoln*, *July 15. 1626.* and that this Prebend was given him, by *John*, then *Lord Bishop of that See.* And now, he had a fit occasion to shew that Piety and Bounty that was deriv'd from his generous Mother, and his other memorable Ancestors, and the occasion was this.

This *Layton Ecclesia*, is a Village near to *Spalden* in the County of *Huntington*, and the greatest part of the Parish was fallen down, and that of it which stood, was so decayed, so little, and so useles; that the Parishioners could not meet to perform their Duty to God in publick prayer and praises; and thus it had been for almost 20 years, in which time there had been some faint endeavours for a publick Collection, to enable the Parishioners to rebuild it; but, with no success, till Mr. *Herbert* undertook it; and he, by his own, and the contribution of ma-  
ny

ny of his Kindred, and other noble Friends, undertook the Re-edification of it; and, made it so much his whole business, that he became restless; till he saw it finisht as it now stands; being, for the workmanship, a costly *Mosaick*: for the form, an *exact Cross*; and, for the decency and beauty, I am assur'd it is the most remarkable Parish-Church, that this Nation affords. He liv'd to see it so Wainscoated, as to be exceeded by none; and, by his order, the Reading Pew, and Pulpit, were a little distant from each other, and both of an equal height; for, he would often say, *They should neither have a precedency or priority of the other: but, that Prayer and Preaching being equally useful, might agree like Brethren, and have an equal honour and estimation.*

Before I proceed farther, I must look back to the time of Mr. Herberts being made Prebend, and tell the Reader, that not long after, his Mother being inform'd of his intentions to Re-build that Church; and, apprehending the great trouble and charge that he was like to draw upon himself, his Relations, and Friends, before it could be finisht; sent for him from London to Chelsey (where he then dwelt) and at his coming, said-- *George, I sent for you, to persuade you to commit Simony, by giving your Patron as good a gift as he has given to you; namely, that you give him back his Prebend; for, George, it is not for your weak body, and empty*  
C purse,

purse, to undertake to build Churches. To which, he desir'd he might have a Dayes time to consider, and then make her an Answer: And at his return to her at the next Day, when he had first desired her blessing, and she given it him, his next request was, *That she would at the Age of Thirty three Years, allow him to become an undutiful Son; for, he had made a kind of Vow to God, that if he were able, he would Re-build that Church:* And then, shew'd her such reasons for his resolution, that she presently subscribed to be one of his Benefactors, and undertook to solicit *William Earl of Pembroke*, to be another, who subscribed for 50 *l.* and not long after, by a witty, and persuasive Letter from Mr. *Herbert*, made it 50 *l.* more. And in this nomination of some of his Benefactors, *James Duke of Lenox*, and his brother Sir *Henry Herbert*, ought to be remembred; and the bounty of Mr. *Nicholas Farrer*, and Mr. *John Woodnot*; the one, a Gentleman in the Neighbourhood of *Layton*, and the other, a Goldsmith in *Fosterlane, London*, ought not to be forgotten; for the memory of such men ought to out-live their lives. Of Mr. *Farrer*, I shall hereafter give an account in a more seasonable place; but before I proceed farther, I will give this short account of Mr. *John Woodnot*.

He was a man, that had consider'd, overgrown Estates do often require more care and watchfulness to preserve, than get them; and, that

that there be many Discontents, that Riches cure not; and did therefore set limits to himself as to the desire of wealth: And having attain'd so much as to be able to shew some mercy to the Poor, and preserve a competence for himself, he dedicated the remaining part of his life to the service of God; and being useful for his Friends, he prov'd to be so to Mr. Herbert; for, beside his own bounty, he collected and return'd most of the money that was paid for the Re-building of that Church; he kept all the account of the charges, and would often go down to state them, and see all the Workmen paid. When I have said, that this good man was a useful Friend to Mr. Herbert's Father, to his Mother, and continued to be so to him, till he clos'd his eyes on his Death-bed; I will forbear to say more, till I have the next fair occasion to mention the holy friendship that was betwixt him, and Mr. Herbert.

About the year 1629. and the 34th of his Age, Mr. Herbert was seiz'd with a sharp *Quotidian Ague*, and thought to remove it by the change of Air; to which end, he went to *Woodford* in *Essex*, but thither more chiefly, to enjoy the company of his beloved Brother Sir *Henry Herbert*, and other Friends. In his House he remain'd about Twelve Months, and there became his own Physitian, and cur'd himself of his Ague, by forbearing Drink, and eating no Meat, no not Mutton, nor a Hen, or Pidgeon,

unless they were salted; and by such a constant Dyet, he remov'd his Ague, but with inconveniencies that were worse; for he brought upon himself a disposition to Rheums, and other weakneses, and a supposed Consumption. And it is to be Noted, that in the sharpest of his extream Fits, he would often say, *Lord abate my great affliction, and increase my patience; but, Lord, I repine not, I am dumb, Lord, before thee, because thou doest it.* By which, and a sanctified submission to the Will of God, he shewed he was inclinable to bear the sweet yoke of *Christian Discipline*, both then, and in the latter part of his life; of which, there will be many true Testimonies.

And now his care was to recover from his Consumption by a change, from *Woodford* into such an air as was most proper to that end. And his remove was from *Woodford* to *Dantsey* in *Wiltshire*, a noble House which stands in a choice Air, the owner of it then was, the Lord *Danvers* Earl of *Danby*, who lov'd Mr. *Herbert* much, and allow'd him such an apartment in that House, as might best sute Mr. *Herberts* accomodation and liking. And, in this place, by a spare Dyet, declining all perplexing Studies, moderate exercise, and a chearful conversation; his health was apparently improv'd to a good degree, of strength and chearfulness: And then, he declar'd his resolution to marry, and to enter into the Sacred Orders of Priesthood:

hood: These had long been the desires of his Mother, and his other Relations; but, she liv'd not to see either: for, she dyed in the year 1627. And, though he was disobedient to her about *Layton Church*, yet, in conformity to her will, he kept his Fellowship in *Cambridge*, and his Orators place, till after her death; and then, cedl'd both: And, the last, the more willingly, that he might be succeeded by his friend *Robert Creighton*, who now is *Dr. Creighton*, and the worthy Dean of *Wells*.

I shall now proceed to his Marriage, in order to which, it will be convenient, that I first give the Reader a short view of his person, and then, an account of his Wife, and of some circumstances concerning both. — *He was for his person of a stature inclining towards Tallness; his body was very strait, and so far from being cumbred with too much flesh, that he was lean to an extremity. His aspect was chearful, and his speech and motion did both declare him a Gentleman; and were all so meek and oblieging, that both then, and at his death, he was said to have no Enemy.*

These, and his other visible virtues, begot him so much love from a Gentleman of a Noble fortune, and a near Kinsman to his friend the Earl of *Danby*; namely, from Mr. *Charles Danvers* of *Bainton*, in the County of *Wilts* Esq; That Mr. *Danvers* having known him long, and familiarly, did so much affect him, that he often,

and publickly declar'd a desire that Mr. *Herbert* would marry any of his Nine Daughters (for he had so many) but rather, his Daughter *Fane*, than any other, because *Fane* was his beloved Daughter: And he had often said the same to Mr. *Herbert* himself; and, that if he could like her for a Wife, and she him for a Husband, *Fane* should have a double blessing: And Mr. *Danvers* had so often said the like to *Fane*, and so much commended Mr. *Herbert* to her, that *Fane* became so much a Platonick, as to fall in love with Mr. *Herbert* unseen.

This was a fair preparation for a Marriage; but alas, her father dyed before Mr. *Herberts* retirement to *Dantsy*; yet some friends to both parties, procur'd their meeting; at which time, a mutual affection entered into both their hearts; and as a Conqueror, enters into a surprized City, so Love having got that possession govern'd, and made there such Laws and Resolutions, as neither party was able to resist; in somuch, that she chang'd her name into *Herbert*, the third day after this first Interview.

This haste, might in others be thought a Love-phrensie, or worse, but it was not; for they wooed so like Princes, as to have select Proxies; such, as were friends to both parties; such, as well understood Mr. *Herberts*, and her temper of mind; and, their Estates so well, before this Interview, that, the suddenness was justifiable, by the strictest Rules of prudence:

dence : And, the more, because it prov'd so happy to both parties ; for, the eternal lover of Mankind, made them happy in each others mutual affections, and compliance ; so happy, that there never was any opposition betwixt them, unless it were a Contest which should most incline to a compliance with the others desires. And, though this begot, and continued in them, such a mutual love and joy, and content, as was no way defective ; yet, this mutual content and love, and joy, did receive a daily augmentation, by such daily obligingness to each other, as still added such new affluences to the former fulness of these divine Souls, as was only improvable in Heaven, where they now enjoy it.

About three months after his Marriage, Dr. Curle, who was then Rector of *Bemerton* in *Wiltshire*, was made Bishop of *Bath and Wells*, (and not long after Translated to *Winchester*) and by that means the presentation of a Clerk to *Bemerton*, did not fall to the Earl of *Pembroke* (who was the undoubted Patron of it) but to the King, by reason of Dr. *Curles* advancement : But *Philip*, then Earl of *Pembroke* (for *William* was lately dead) requested the King to bestow it upon his Kinsman *George Herbert* ; and the King said, *Most willingly to Mr. Herbert, if it were worth his acceptance* : And the Earl as willingly and suddenly sent it him, without seeking ; but though Mr. *Herbert* had formerly put on a re-



solution for the Clergy: yet, the apprehension of the last great Account that he was to make for the Cure of so many Souls, made him fast and pray, and consider, for not less than a month: in which time, he had some resolutions to decline both the Priesthood, and that living. And in this time of considering, *He endur'd* (as he would often say) *such spiritual Conflicts, as none can think, but only those that have endur'd them.*

In the midst of these Conflicts, his old and dear friend Mr. *John Woodnot*, took a journey to salute him at *Bainton* (where he then was with his Wives Friends and Relations) and was joyful to be an Eye-witness of his Health, and happy Marriage. And after they had rejoyc'd together some few dayes, they two took a Journey to *Wilton*, the famous Seat of the Eails of *Pembroke*; at which time, the King, the Earl, and the whole Court were there, or at *Salisbury*, which is near to it. At which time Mr. *Herbert* presented his Thanks to the Earl, for his presentation to *Bemerton*, but had not yet resolv'd to accept of it, and told him the reason why; but that Night, the Earl acquainted Dr. *Land*, the Archbishop of *Canterbury*, with his Kinsmans irresolution. And the Bishop did the next day so convince Mr. *Herbert*, *That the refusal of it was a sin*; that a Taylor was sent for to come speedily from *Salisbury* to *Wilton*, to take measure, and make him Canonical Cloaths,

Cloaths, against next day, which the Taylor did; and Mr. Herbert being so habited, went with his presentation to the learned Dr. Davenant, who was then Bishop of Salisbury, and he gave him Institution immediately (for Mr. Herbert had been made Deacon some years before) and he was also the same day (which was April 26. 1630. inducted into the good and more pleasant, than healthful Parsonage of Bemerton, which is a Mile from Salisbury.

*I have now brought him to his Parsonage of Bemerton, and to the Thirty sixth Year of his Age, and must now stop, and bespeak the Reader to prepare for an almost incredible story, of the great sanctity of the short remainder of his holy life; a life so full of Charity, Humility, and all Christian vertues, that it deserves the eloquence of St. Chrysostom to commend and declare it. A life, that if it were related by a Pen like his, there would then be no need for this Age to look back into times past for the examples of primitive piety; for they might be all found in the life of George Herbert. But now, alas, who is fit to undertake it, I confess I am not, and am not pleas'd with my self that must; and profess my self amaz'd, when I consider how few of the Clergy liv'd like him then; and, how many live so unlike him now: But it becomes not me to censure, my design is rather to assure the Reader, that I have used very great diligence to inform my self, that I might inform him of the truth of*  
what

*what follows, and I will do that with sincerity.*

When at his Induction he was shut into *Bemerton Church*, being left there alone to Toll the Bell, as the Law requires him; he staid so much longer than an ordinary time, before he return'd to his Friends that staid expecting him at the Church-door; that his Friend, *Mr. Woodnot*, looked in at the Church-window, and saw him lie prostrate on the ground before the Altar: at which time and place (as he after told *Mr. Woodnot*) he set some Rules to himself, for the future manage of his life; and then and there made a vow, to labour to keep them.

And the same night that he had his Induction, he said to *Mr. Woodnot*, *I now look back upon my aspiring thoughts, and think my self more happy than if I had attain'd what I so ambitionly thirsted for: And, I can now behold the Court with an impartial Eye, and see plainly, that it is made up of Fraud, and Titles, and Flattery, and many other such empty, imaginary painted Pleasures. Pleasures, that are so empty, as not to satisfy when they are enjoy'd; but, in God and his service, is a fulness of all joy and pleasure, and no satiety: And I will now use all my endeavours to bring my Relations and Dependants to a love and reliance on him, who never fails those that trust him. But above all, I will be sure to live well, because the vertuous life of a Clergy-man, is the most powerful*

ful eloquence to persuade all that see it, to reverence and love, and at least to desire to live like him. And this I will do, because I know we live in an Age that hath more need of good examples, than precepts. And I beseech that God, who hath honour'd me so much as to call me to serve at his Altar : that, as by his special grace he hath put into my heart these good desires, and resolutions : so, he will by his assisting grace enable me to bring the same to good effect ; and, that my humble and charitable life, may so win upon others, as to bring glory to my Jesus, whom I have this day taken to be my Master and Governour ; and am so proud of his service, that I will alwayes observe, and obey, and do his Will, and alwayes call him Jesus my Master : and I will alwayes contemn my birth, or any title or dignity that can be conferr'd upon me, when I shall compare them with any title of being a Priest, and serving at the Altar of Jesus my Master.

And that he did so, may appear in many parts of his Book of *Sacred Poems* ; especially, in that which he calls *the Odour*. In which he seems to rejoyce in his thoughts of that word Jesus, and to say the adding these words *my Master* to it, and the often repetition of them, seem'd to perfume his mind, and leave an oriental fragran- cy in his very breath. And for his unforc'd choice to serve at Gods Altar, he seems in another place (*the Pearl*, Matth. 13.) to re- joyce and say---*He knew the wayes of Learning :*  
knew,

*knew, what nature does willingly; and what, when  
 'tis forc'd by fire: knew the wayes of honour, and  
 when glory inclines the Soul to noble expressions;  
 knew the Court; knew the wayes of pleasure, of  
 love, of wit, of musick, and upon what terms he  
 declined all these for the service of his Master Je-  
 sus; and concludes, saying,*

*That, through these Labyrinths, not my groveling  
 (Wit:  
 But, thy Silk-twist, let down from Heaven to me;  
 Did, both conduct, and teach me, how by it,  
 To climb to thee.*

The third day after he was made Rector of Bemerton, and had chang'd his sword and silk Cloaths into a Canonical Coat; he return'd so habited with his friend Mr. Woodnot to Bainton: And, immediately after he had seen and saluted his Wife, he said to her—*You are now a Ministers Wife, and must now so far forget your fathers house, as not to claim a precedence of any of your Parishioners; for you are to know, that a Priests Wife can challenge no precedence or place, but that which she purchases by her obliging humility; and, I am sure, places so purchased, do best become them. And, let me tell you, That I am so good a Herald, as to assure you that this is truth. And she was so meek a Wife, as to assure him it was no vexing News to her, and that he should see her observe it with a chearful willingness. And indeed her*

*unforc'd*

unforc'd humility, that humility that was in her so original, as to be born with her, made her so happy as to do so; and her doing so, begot her an unfeigned love, and a serviceable respect from all that convert with her; and this love followed her in all places, as inseparably, as shadows follow substances in Sun-shine.

It was not many dayes before he return'd back to Bemerton, to view the Church, and repair the Chancel; and indeed, to re-build three parts of his house which was fall'n down by reason of his Predecessors living at a better Parsonage house; namely, at *Minal*, 16 or 20 miles from this place. At which time of Mr. Herberts coming alone to Bemerton, there came to him a poor old Woman, with an intent to acquaint him with her necessitous condition, and with some troubles of her mind; but after she had spoke some few words to him, she was surpriz'd with a fear and shortness of breath, so that her spirits and speech fail'd her; which he perceiving, did so compassionate her, that he took her by the hand, and said, *Speak good Mother, be not afraid to speak to me; for, I am a man that will hear you with patience; and will relieve your necessities too, if I be able: and this I will do willingly, and therefore, Mother, be not afraid to acquaint me with what you desire.* After which comfortable speech, he again took her by the hand, made her sit down by him, and understanding she was of his Parish, he told her, *He would*

*would be acquainted with her, and take her into his care : And having with patience heard and understood her wants ( and it is some relief to be but hear'd with patience ) he comforted her by his meek behaviour and counsel ; but because that cost him nothing, he reliev'd her with money too, and so sent her home with a cheerful heart, praising God, and praying for him. Thus worthy, and ( like Davids blessed man ) thus lowly, was Mr. George Herbert in his own eyes.*

At his return that Night to his Wife at Bainton, he gave her an account of the passages 'twixt him and the poor Woman, with which she was so affected, that she went next day to Salisbury, and there bought a pair of Blankets, and sent them as a Token of her love to the poor Woman, and with them a Message, *That she would see and be acquainted with her, when her house was built at Bemerton.*

There be many such passages both of him and his Wife, of which, some few will be related ; but I shall first tell, that he hastened to get the Parish-Church repair'd ; then, to beautifie the Chappel (which stands near his house) and that at his own great charge. He then proceeded to re-build the Parsonage-house, which he did also very compleatly, and at his own charge ; and having done this good work, he caus'd these Verses to be writ upon, or ingraven in the Mantle of the Chimney in his Hall.

T O

T O M Y  
S U C C E S S O R.

*If thou chance for to find  
A new House to thy mind,  
And built without thy Cost:  
Be good to the Poor,  
As God gives thee store,  
And then, my Labour's not lost.*

We will now by the Readers favour suppose him fixt at *Bemerton*, and grant him to have seen the Church repair'd, and the Chappel belonging to it very decently adorn'd, at his own great charge (which is a real Truth) and having now fixt him there, I shall proceed to give an account of the rest of his behaviour to his Parishioners, and those many others that knew him.

Doubtless Mr. *Herbert* had consider'd and given Rules to himself for his Christian carriage both to God and man before he enter'd into *Holy Orders*. And 'tis not unlike, but that he renewed those resolutions at his prostration before the *Holy Altar*, at his Induction into the Church of *Bemerton*; but as yet he was but a  
Deacon,



Deacon, and therefore long'd for the next *Ember-week*, that he might be ordain'd *Priest*, and made capable of administering both the Sacraments. At which time, the Reverend Doctor *Humphrey Hinchman*, now Lord Bishop of *London* (who does not mention him, but with some veneration for the life and excellent learning of Mr. *George Herbert*) tells me, *He laid his hand on Mr. Herberts Head, and (alas!) within less than three Years, lent his Shoulder to carry his dear Friend to his Grave.*

And, that Mr. *Herbert* might the better preserve those holy Rules which such a *Priest* as he intended to be, ought to observe; and, that time might not insensibly blot them out of his memory, but the next year shew him his variations from this years resolutions; he therefore, did set down his Rules in that order, as the World now sees them printed in a little Book, call'd, *The Countrey Parson*, in which some of his Rules are:

*The Parsons Knowledge.*  
*The Parson on Sundayes.*  
*The Parson Praying.*  
*The Parson Preaching.*  
*The Parsons Charity.*  
*The Parson comforting the Sick.*  
*The Parson Arguing.*  
*The Parson Condescending.*  
*The Parson in his Journey.*

*The*

## The Life of Mr. George Herbert.

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*The Parson in his Mirth.*

*The Parson with his Church-wardens.*

*The Parsons Blessing the People.*

And his behavior toward God and man, may be said to be a practical Comment on these, and the other holy Rules set down in that useful Book. . . A Book, so full of plain, prudent and useful Rules, that, that *Countrey Parson*, that can spare 12 *d.* and yet wants, is scarce excusable; because it will both direct him what he is to do, and convince him for not having done it.

At the Death of Mr. *Herbert*, this Book fell into the hands of his friend Mr. *Woodnot*; and he commended it into the trusty hands of Mr. *Bar. Oly.* who publish't it with a most conscientious, and excellent Preface; from which I have had some of those Truths, that are related in this life of Mr. *Herbert*.

The Text for his first Sermon, was taken out of *Solomons Proverbs*, and the words were, *Keep thy heart with all diligence.* In which first Sermon, he gave his Parishioners many necessary, holy, safe Rules, for the discharge of a good Conscience, both to God and man. And, deliver'd his Sermon after a most florid manner, both with great learning and eloquence. And at the close of his Sermon; told them, *That should not be his constant way of Preaching, and that he would not fill their heads with unnecessary*

D

Notions;

*Notions : but, that for their sakes, his language and his expressions should be more plain and practical in his future Sermons. And he then made it his humble request, That they would be constant to the Afternoons Service, and Catechising. And shewed them convincing reasons why he desir'd it ; and his obliging example and perswasions, brought them to a willing conformity to his desires.*

The Texts for all his Sermons, were constantly taken out of the Gospel for the day ; and he did as constantly declare why the Church did appoint that portion of Scripture to be that day read : And in what manner the *Collect* for every Sunday does refer to the Gospel, or to the *Epistle* then read to them ; and, that they might pray with understanding, he did usually take occasion to explain, not only the *Collect* for every particular day, but the reasons of all the other *Collects* and *Responses* in our Service ; and, made it appear to them, that, *the whole Service of the Church*, was a reasonable, and therefore an acceptable Sacrifice to God ; as namely, that we begin with *Confession of our selves to be vile, miserable sinners* ; and, that we begin so, because till we have confessed our selves to be such, we are not capable of that mercy which we acknowledge we need, and pray for ; but having in the prayer of our Lord, begg'd pardon for those sins which we have confess'd : And hoping, that as the *Priest*  
hath

hath declar'd our Absolution, so by our publick Confession, and real Repentance, we have obtain'd that pardon: Then, we dare proceed to beg of the Lord, *to open our lips, that our mouths may shew forth his praise*; for, till then, we are neither able, nor worthy to praise him: But this being suppos'd, we are then fit to say, *Glory be to the Father, and to the Son, and to the Holy Ghost*; and fit to proceed to a further service of our God, in the *Collects*, and *Psalms*, and *Lauds* that follow in the Service.

And, as to these *Psalms* and *Lauds*, he proceeded to inform them, why they were so often, and some of them daily repeated in our *Church-service*: namely, the *Psalms* every Month, because they be an *Historical* and thankful repetition of mercies past; and, such a composition of prayers and praises, as ought to be repeated often, and publickly; for, *with such Sacrifices, God is honour'd, and well-pleased*. This, for the *Psalms*.

And for the *Hymns* and *Lauds*, appointed to be daily repeated or sung after the first and second Lessons were read to the Congregation, he proceeded to inform them, that it was most reasonable, after they have heard the will and goodness of God declar'd or preach't by the *Priest* in his reading the two Chapters, that it was then a seasonable Duty to rise up and expresse their gratitude to Almighty God for those his mercies to them, and to all Mankind,

and say with the *blessed Virgin*, *That their Souls do magnifie the Lord, and that their spirits do also rejoyce in God their Saviour*: And that it was their Duty also to rejoyce with *Simeon* in his Song, and say with him, *That their eyes have also seen their salvation*; for they have seen that salvation which was but prophesied till his time; and he then broke out in expressions of joy to see it; but they live to see it daily, in the History of it, and therefore ought daily to rejoyce, and daily to offer up their Sacrifices of praise to their God, for that and all his mercies. A service, which is now the constant employment of that *blessed Virgin*, and *Simeon*, and all those blessed Saints that are possesse of Heaven; and where they are at this time interchangeably, and constantly singing, *Holy, Holy, Holy Lord God, Glory be to God on High, and on Earth peace*. And he taught them, that to do this, was an acceptable service to God, because the Prophet *David* sayes in his Psalms, *He that praiseth the Lord, honoureth him*.

He made them to understand, how happy they be that are freed from the incumbrances of that Law which our Fore-fathers groan'd under: namely; from the *Legal Sacrifices*; and from the many *Ceremonies of the Levitical Law*: freed from *Circumcision*, and from the strict observation of the *Jewish Sabbath*, and the like: And he made them know, that having receiv'd so many, and so great blessings, by being born since

since the dayes of our Saviour, it must be an acceptable Sacrifice to Almighty God, for them to acknowledge those blessings, and stand up and worship, and say as *Zacharias* did, *Blessed be the Lord God of Israel, for he hath* ( in our dayes ) *visited and redeemed his people ; and* ( he hath in our dayes ) *remembered, and shewed that mercy which by the mouth of the Prophets, he promised to our Fore-fathers :* and this he hath done, according to his holy Covenant made with them : And we live to see and enjoy the benefit of it, in his *Birth*, in his *Life*, his *Passion*, his *Resurrection* and *Ascension* into Heaven, where he now sits sensible of all our temptations and infirmities ; and where he is at this present time making intercession for us, to his, and our Father, and therefore they ought daily to express their publick gratulations, and say daily with *Zacharias*, *Blessed be that Lord God of Israel that hath thus visited, and thus redeemed his people.*-- These were some of the reasons by which Mr. Herbert instructed his Congregation for the use of the *Psalms*, and the *Hymns* appointed to be daily sung or said in the Church-service.

He inform'd them, when the *Priest* did pray only for the Congregation, and not for himself ; and when they did only pray for him, as namely, after the repetition of the *Creed*, before he proceeds to pray the Lords prayer, or any of the appointed *Collects*, the *Priest* is directed to

kneel down, and pray for them, saying—*The Lord be with you*-- And then they pray for him, saying-- *And with thy spirit*. and he assur'd them, that when there is such mutual love, and such joint prayers offer'd for each other, then the holy Angels look down from Heaven, and are ready to carry such charitable desires to God Almighty, and he as ready to receive them; and that a Christian Congregation calling thus upon God, with one heart, and one voyce, and in one reverend and humble posture look as beautifully as *Jerusalem*, that is at peace with it self.

He instructed them, why the prayer of our Lord was pray'd often in every full service of the Church; namely, at the conclusion of the several parts of that Service; and pray'd then, not only because it was compos'd and commanded by our Jesus that made it, but as a perfect pattern for our less perfect Forms of prayer, and therefore fittest to sum up and conclude all our imperfect Petitions.

He instructed them, that as by the second Commandment we are requir'd not to bow down, or worship an Idol, or false god; so, by the contrary Rule, we are to bow down and kneel, or stand up and worship the true God: And he instructed them, why the Church requir'd the Congregation to stand up, at the repetition of the Creeds; namely, because they did thereby declare both their obedience to the Church,

Church, and an assent to that faith into which they had been baptiz'd. And he taught them, that in that shorter Creed, or Doxology so often repeated daily; they also stood up to testify their belief to be, that, *the God that they trusted in was one God, and three persons the Father the Son, and the Holy Ghost; to whom, the Priest gave glory*: And because there had been Heretics that had denied some of these three persons to be God, therefore the Congregation stood up and honour'd him, by confessing and saying, *It was so in the beginning, is now so, and shall ever be so World without end*. And all gave their assent to this belief, by saying *Amen*.

He instructed them, what benefit they had, by the Churches appointing the celebration of Holy-dayes, and the excellent use of them; namely, that they were set apart for particular Commemorations of particular mercies received from Almighty God; and (as Reverend Mr. Hooker sayes) to be the *Land marks* to distinguish times; for by them we are taught to take notice how the years pass by us; and, that we ought not to let them pass without a Celebration of praise for those mercies which they give us occasion to remember: and therefore the year is appointed to begin the 25th day of *March*; a day, in which we commemorate the *Angels* appearing to the *B. Virgin*, with the joyful tydings that *she should conceive and bear a Son, that should be the redeemer of Mankind*; and, she



did so Forty weeks after this joyful salutation ; namely, at our *Christmas*, a day in which we commemorate his Birth, with joy and praise ; and that eight dayes after this happy Birth, we celebrate his *Circumcision* ; namely, in that which we call *New-years day*. And that upon that we call *Twelfth-day*, we commemorate the manifestation of the unsearchable riches of Jesus to the *Gentiles* : And that day we also celebrate the memory of his goodness in sending a *Star* to guide the *three wise men* from the *East* to *Bethlem*, that they might there *worship*, and present him with their oblations of *Gold*, *Frankincense*, and *Myrrhe*. And he (Mr. Herbert) instructed them, that *Jesus* was Forty dayes after his Birth, presented by his blessed mother in the *Temple* ; namely, on that day which we call, *the Purification of the blessed Virgin, Saint Mary*. And he instructed them, that by the *Lent-fast*, we imitate and commemorate our Saviours humiliation in fasting Forty dayes ; and, that we ought to endeavour to be like him in purity. And, that on *Good-fryday* we commemorate and condole his *Crucifixion*. And, at *Easter*, commemorate his *glorious Resurrection*. And he taught them, that after *Jesus* had manifested himself to his Disciples, to be *that Christ that was crucified, dead and buried* ; that then by his appearing and conversing with them for the space of Forty dayes after his *Resurrection*, he then, and not till then, *ascended into*

Heaven,

Heaven, in the sight of his Disciples, namely, on that day which we call the *Ascension*, or *Holy Thursday*. And that we then celebrate the performance of the promise which he made to his Disciples, at or before his *Ascension*; namely, *that though he left them, yet he would send them the Holy Ghost to be their Comforter*; and he did so on that day which the Church calls *Whitsunday*—Thus the Church keeps an Historical and circular Commemoration of times, as they pass by us; of such times, as ought to incline us to occasional praises, for the particular blessings which we do, or might receive at those holy times.

He made them know, why the Church hath appointed *Ember-weeks*; and, to know the reason why the *Commandements*, and the *Epistles* and *Gospels* were to be read at the *Altar*, or *Communion Table*: why the Priest was to pray the *Litany* kneeling; and, why to pray some *Collects* standing; and he gave them many other observations, fit for his plain Congregation, but not fit for me now to mention; for I must set limits to my Pen, and not make that a Treatise, which I intended to be a much shorter account than I have made it; but I have done, when I have told the Reader, that he was constant in *Catechising* every *Sunday* in the Afternoon, and that his *Catechising* was after his second lesson, and in the Pulpit, and that he never exceeded his half hour, and was always so happy as to have a full Congregation. But

But to this I must add, That if he were at any time too zealous in his Sermons, it was, in reproving the indecencies of the peoples behaviour, in the time of Divine Service; and of those Ministers that huddled up the Church-prayers, without a visible reverence and affection; namely, such as seem'd to say the Lords prayer, or a Collect in a breath; but for himself, his custom was, to stop betwixt every Collect, and give the people time to consider what they had pray'd, and to force their desires affectionately to God, before he engag'd them into new Petitions.

And by this account of his diligence, to make his Parishioners understand what, and why they pray'd, and prais'd, and ador'd their Creator. I hope I shall the more easily obtain the Readers belief to the following account of *Mr. Herberts* own practice; which was, to appear constantly with his Wife, and three Nieces (the daughters of a deceased Sister) and his whole Family, twice a day at the Church-prayers, in the Chappel which does almost join to his Parsonage-house. And for the time of his appearing, it was strictly at the Canonical hours of Ten and Four; and then, and there, he lifted up pure and charitable hands to God in the midst of the Congregation. And he would joy to have spent that time in that place, where the honour of his Master Jesus dwelleth; and there, by that inward devotion which he testifi-

ed

ed constantly by an humble behaviour, and visible adoration, he, like *David*, brought not only *his own Household thus to serve the Lord*; but brought most of his Parishioners, and many Gentlemen in the Neighbourhood, constantly to make a part of his Congregation twice a day; and some of the meaner sort of his Parish, did so love and reverence Mr. *Herbert*, that they would let their Plow rest when Mr. *Herberts Saints-Bell* rung to Prayers, that they might also offer their devotions to God with him, and would then return back to their Plow. And his most holy life was such, that it begot such reverence to God, and to him, that they thought themselves the happier, when they carried Mr. *Herberts* blessing back with them to their labour. Thus powerful was his reason, and example, to perswade others to a practical piety.

And his constant publick Prayers did never make him to neglect his own private devotions, nor those prayers that he thought himself bound to perform with his Family; which alwayes were a Set-form, and not long; and he did alwayes conclude them with that Collect which the Church hath appointed for the day or week.—*Thus he made every dayes sanctity a step towards that Kingdom where Impurity cannot enter.*

His chiefest recreation was Musick, in which heavenly Art he was a most excellent Master, and

and, compos'd many *divine Hymns* and *Anthems*, which he set and sung to his *Lute* or *Viol*; and, though he was a lover of retirement, yet his love to *Musick* was such, that he went usually twice every week on certain appointed dayes, to the *Cathedral Church* in *Salisbury*; and at his return would say, *That his time spent in Prayer, and Cathedral Musick, elevated his Soul, and was his Heaven upon Earth*: But before his return thence to *Bemerton*, he would usually sing and play his part, at an appointed private *Musick* meeting; and, to justify this practice, he would often say, *Religion does not banish mirth, but only moderates, and sets rules to it.*

And, as his desire to enjoy *his Heaven upon Earth*, drew him twice every week to *Salisbury*, so, his walks thither, were the occasion of many happy accidents to others, of which, I will mention some few.

In one of his walks to *Salisbury*, he overtook a Gentleman that is still living in that City, and in their walk together, Mr. Herbert took a fair occasion to talk with him, and humbly begg'd to be excus'd, if he ask'd him some account of his faith; and said, *I do this, the rather, because though you are not of my Parish, yet I receive Tythe from you by the hand of your Tenant*; and, Sir, I am the bolder

to do it, because I know there be some Sermon-hearers, that be like those Fishes, that alwayes live in salt water, and yet are alwayes fresh.

After which expression, Mr. Herbert asked him some needful Questions, and having received his answer, gave him such Rules for the tryal of his sincerity, and for a practical piety, and in so loving and meek a manner, that the Gentleman did so fall in love with him, and his discourse, that he would often contrive to meet him in his walk to Salisbury, or to attend him back to Bemerton; and still mentions the name of Mr. George Herbert with veneration, and still praises God that he knew him.

In another of his Salisbury walks, he met with a Neighbour Minister, and after some friendly Discourse betwixt them, and some Condolence for the wickedness of the Times, and Contempt of the Clergy, Mr. Herbert took occasion to say,

One Cure for these Distempers, would be for the Clergy themselves to keep the Ember-Weeks strictly, and begg of their Parishioners to joyn with him in Fasting and Prayers, for a more Religious Clergy.

And

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And another Cure would be, for them to restore the great and neglected duty of Catechising, on which the salvation of so many of the poor and ignorant Lay-people does depend; but principally, that the Clergy themselves would be sure to live unblameably; and that the dignified Clergy especially, which preach Temperance, would avoid Surfeiting, and take all occasions to express a visible humility, and charity in their lives; for this would force a love and an imitation, and an unfeigned reverence from all that knew them: (And for proof of this, we need no other Testimony, than the life and death of Dr. Lake, late Lord Bishop of Bath and Wells) This, (said Mr. Herbert) would be a Cure for the wickedness and growing Atheism of our Age. And, my dear Brother, till this be done by us, and done in earnest, let no man expect a reformation of the manners of the Laity: for 'tis not learning, but this, this only, that must do it; and till then, the faults must lie at our doors.

In another walk to Salisbury, he saw a poor man, with a poorer horse, that was fall'n under his Load; they were both in distress, and needed present help; which Mr. Herbert perceiving, put off his Canonical Coat, and help'd the poor man to unload, and after to load his horse: The poor man blest him for it; and he blest the poor man, and was so like the good Samaritan, that he gave him money to refresh both himself and his horse; and told him, That  
if

if he lov'd himself, he should be merciful to his  
Beast. Thus he left the poor man, and at his  
coming to his musical friends at *Salisbury*, they  
began to wonder that Mr. *George Herbert*, which  
us'd to be so trim and clean, came into that  
company so soyl'd and discompos'd; but he  
told them the occasion: And when one of the  
company told him, He had disparag'd himself by  
so dirty an employment; his answer was, That  
the thought of what he had done, would prove  
Musick to him at Midnight; and the omission of  
it, would have upbraided and made discord in his  
Conscience, whensoever he should pass by that place;  
for if I be bound to pray for all that be in distress,  
I am sure I am bound so far as it is in my power to  
practise what I pray for. And though I do not wish  
for the like occasion every day, yet let me tell you, I  
would not willingly pass one day of my life, without  
comforting a sad soul, or shewing mercy; and I  
praise God for this occasion: And now let's tune  
our Instruments.

Thus, as our blessed Saviour after his Resur-  
rection, did take occasion to interpret the Scri-  
pture to *Cleopas*, and that other Disciple which  
he met with and accompanied too in their jour-  
ney to *Emmaus*; so Mr. *Herbert*, in his path to-  
ward Heaven, did daily take any fair occasion  
to instruct the ignorant, or comfort any that  
were in affliction; and did alwayes confirm his  
precepts, by shewing mercy.

And



And he was most happy in his Wifes un-  
 forc'd compliance with his acts of Charity,  
 whom he made his *Almoner*, and paid constant-  
 ly into her hand, a *tenth penny* of what money  
 he receiv'd for Tythe, and gave her a power to  
 dispose that to the poor of his Parish, and with  
 it a power to dispose a tenth part of the Corn  
 that came yearly into his Barn; which trust  
 she did most faithfully perform, and would often  
 offer to him *an account of her stewardship*, and  
 as often beg an enlargement of his bounty, for  
 she rejoyc'd in the employment; and this was  
 usually laid out by her in *Blankets* and *Shoes*,  
 for some such poor people, as she knew to stand  
 in most need of them. This, as to her Chari-  
 ty——And for his own, he set no limits to it;  
 nor did ever turn his face from any that he saw  
 in want; but would relieve them, especially his  
 poor Neighbours, to the meanest of whose  
 Houses, he would go and inform himself of  
 their wants, and relieve them chearfully if they  
 were in distress; and would alwayes praise  
 God, as much for being willing, as for being  
 able to do it. And, when he was advis'd by a  
 friend to be more frugal, because he might have  
 Children, his answer was, *He would not see the*  
*danger of want so far off; but, being the Scrip-*  
*ture does so commend Charity, as to tell us, that*  
*Charity is the top of Christian vertues, the co-*  
*vering of sins, the fulfilling of the Law, the life*  
*of Faith. And, that Charity hath a promise of*  
*the*

the blessings of this life, and of a reward in that life which is to come; being these, and more excellent things are in Scripture spoken of thee O Charity; and being all my Tythes, and Church-dues, are a Deodate from thee O my God; make me, O my God, so far to trust thy promise, as to return them back to thee; and, by thy grace, I will do so, in distributing them to any of thy poor members that are in distress, or do but bear the image of Jesus my Master. Sir (said he to his friend) my Wife hath a competent maintenance secur'd her after my death, and therefore as this is my prayer, so this my resolution shall by Gods grace be unalterable.

This may be some account of the excellencies of the active part of his life, and thus he continued, till a Consumption so weakned him, as to confine him to his House, or to the Chappel, which does almost join to it; in which, he continued to read Prayers constantly twice every day, though he were very weak; in one of which times of his reading, his Wife observ'd him to read in pain, and told him so, and that it wasted his spirits, weakned him, and he confess'd it, but said, *His life could not be better spent, than in the service of his Master Jesus, who had done and suffered so much for him: But,* he said, *I will not be wilful, for Mr. Bostock shall be appointed to read Prayers for me to morrow, and I will now be only a hearer of them, till this mortal shall put on immortality.* And Mr. Bostock

E did

did the next day undertake and continue this happy employment, till Mr. *Herberts* death.--- This Mr. *Bostock* was a learned and vertuous man, an old friend of Mr. *Herberts*, and then his Curate to the Church of *Fulston*, which is a mile from *Bemerton*, to which Church, *Bemerton* is but a Chappel of ease.--- And, this Mr. *Bostock* did also constantly supply the Church-service for Mr. *Herbert* in that Chappel, when the Musick-meeting at *Salisbury*, caus'd his absence from it.

About one month before his death, his friend Mr. *Farrer* (for an account of whom I am by promise indebted to the Reader, and intend to make him sudden payment) sent Mr. *Edmund Duncon* (who is now Rector of *Fryer Barnet* in the County of *Middlesex*) from his House of *Gidden Hall*, which is near to *Huntington*, to see Mr. *Herbert*, and to assure him, he wanted not his daily prayers for his recovery; and Mr. *Duncon* was to return back to *Gidden*, with an account of Mr. *Herberts* condition. Mr. *Duncon* found him at that time lying on his Bed, or on a Pallet; but at his seeing Mr. *Duncon*, he rais'd himself vigorously, saluted him, and with some earnestness inquir'd the health of his brother *Farrer*, of which Mr. *Duncon* satisfied him; and after a conference of Mr. *Farrers* holy life, and the manner of his constant serving God, he said to Mr. *Duncon*--- Sir, I see by your habit that you are a Priest, and I desire you to pray  
with

with me; which being granted, Mr. Duncon ask'd him, *what Prayers?* to which, Mr. Herberts answer was, *O Sir, the Prayers of my Mother, the Church of England, no other Prayers are equal to them; but, at this time, I beg of you to pray only the Litany. for I am weak and faint,* and Mr. Duncon did so. After which, and some other discourse of Mr. Farrer, Mrs. Herbert provided Mr. Duncon a plain Supper, and a clean Lodging, and he betook himself to rest--*This Mr. Duncon tells me;* and, that at his first view of Mr. Herbert, he saw majesty and humility so reconcil'd in his looks and behaviour, as begot in him an awful reverence for his person, and sayes, his discourse was so pious, and his motion so gentle and meek, that after almost forty years, they remain still fresh in his memory.

The next morning, Mr. Duncon left him, and betook himself to a Journey to Bath, but with a promise to return back to him within five dayes, and he did so; but before I sh<sup>ll</sup> say any thing of what discourse then fell betwixt them two, I will pay my promis'd account of Mr. Farrer.

Mr. Nicholas Farrer (who got the reputation of being call'd Saint *Nicholas*, at the age of six years) was born in London, and doubtless had good education in his youth; but certainly, was at a fit age made Fellow of *Clare-Hall* in Cambridge, where he continued to be eminent

for his temperance and learning. About the 26<sup>th</sup> year of his Age, he betook himself to Travel, in which he added to his Latin and Greek, a perfect knowledge of all the Languages spoken in the Western parts of our Christian world, and understood well the principles of their Religion, and their manner, and the reasons of their worship. In this his Travel, he met with many perswasions to come into a communion with that Church which calls it self *Catholick*, but he return'd from his Travels as he went, eminent for his obedience to his Mother, *the Church of England*. In his absence from *England*, Mr. Farrers father (who was a Merchant) allow'd him a liberal maintenance; and, not long after his return into *England*, he had by the death of his father, or an elder brother, an Estate left him, that enabled him to buy Land to the value of 500 *l.* a year, the greatest part of which Land was at *Little Gidding*, four or six miles from *Huntington*, and about 18 from *Cambridge*, which place he chose for the privacy of it, and the Hall, which had the Parish-Church, or Chappel belonging, and adjoining near to it; for Mr. Farrer having seen the manners and vanities of the World, and found them to be, as Mr. Herbert sayes, *A nothing between two Dishes*; he did so contemn the World, that he resolv'd to spend the remainder of his life in mortifications, and in devotion, and charity, and to be alwayes prepar'd for

for Death. — And his Life was spent thus.

He, and his Family, which were like a little Colledge, and about Thirty in number, did, most of them keep *Lent*, and all *Ember-weeks* strictly, both in fasting, and using all those prayers that the Church hath appointed to be then used; and he and they, did the like on *Fridayes*, and on the *Vigils*, or Eves appointed to be fasted before the *Saints* dayes; and, this frugality and abstinence, turn'd to the relief of the Poor; but, this was but a part of his charity, none but God and he knew the rest.

This Family, which I have said to be in number about Thirty, were a part of them his Kindred, and the rest chosen to be of a temper fit to be moulded into a devout life; and all of them were for their dispositions serviceable and quiet, and humble, and free from scandal. Having thus fitted himself for his Family, he did about the year 1630. betake himself to a constant and methodical service of God, and it was in this manner. — He did himself use to read the Common prayers (for he was a Deacon) every day, at the appointed hours of ten and four, in the Church which was very near his House, and which he had both repair'd and adorn'd; for it was fall'n into a great ruine, by reason of a depopulation of the Village before Mr. Farrer bought the Mannor. And he did also constantly read the *Mattins* every morning

at the hour of six, either in the Church, or in an Oratory, which was within his own House: And many of the Family did there continue with him after the Prayers were ended, and there they spent some hours in singing Hymns, or Anthems, sometimes in the Church, and often to an Organ in the Oratory. And, they sometimes betook themselves to meditate, or to pray privately, or to read a part of the New Testament, or to continue their praying or reading the Psalms; and in case the Psalms were not all read in the day, then Mr. *Farrer*, and others of the Congregation, did at Night, at the ring of a Watch-bell, repair to the Church or Oratory, and there betake themselves to prayers, and lauding God, and reading the Psalms that had not been read in the day; and when these, or any part of the Congregation grew weary, or faint, the Watch-bell was rung, sometimes before, and sometimes after Midnight; and then a part of the Family rose, and maintain'd the Watch, sometimes by praying, or singing *Lauds* to God, or reading the Psalms; and when after some hours they also grew weary or faint, then they rung the Watch-bell, and were reliev'd by some of the former, or by a new part of the Society, which continued their devotions (as hath been mentioned) until morning.--- And it is to be noted, that in this continued serving of God, the Psalter, or whole Book of Psalms, was in every four and  
twenty

twenty hours, sung or read over, from the first to the last verse, and this done as constantly, as the Sun runs his Circle every day about the World, and then begins it again the same instant that it ended.

Thus did Mr. *Farrer*, and his happy Family, serve God day and night. Thus did they alwayes behave themselves, as in his presence. And they did alwayes eat and drink by the strictest rules of Temperance; eat and drink so, as to be ready to rise at Midnight, or at the call of a Watch-bell, and perform their devotions to God.---And 'tis fit to tell the Reader, that many of the Clergy that were more inclin'd to practical piety, and devotion, then to doubtful and needless Disputations, did often come to *Gidden Hall*, and make themselves a part of that happy Society, and stay a week or more, and join with Mr. *Farrer*, and the Family in these Devotions, and assist and ease him or them in their Watch by Night; and these various Devotions, had never less than two of the domestick Family in the Night; and the Watch was alwayes kept in the Church or Oratory, unless in extreme cold Winter-nights, and then it was maintain'd in a Parlor which had a fire in it, and the Parlor was fitted for that purpose, and this course of piety, and great liberality to his poor Neighbours, Mr. *Farrer* maintain'd till his death, which was in the year 1639.



Mr. *Farrers*, and Mr. *Herberts* devout lives, were both so noted, that the general report of their sanctity, gave them occasion to renew that slight acquaintance which was begun at their being Contemporaries in *Cambridge*; and, this new holy friendship was maintain'd without any interview, but only by loving and endearing Letters. And, one testimony of their friendship, and pious designs, may appear by Mr. *Farrers* commending the considerations of *John Valdesso* (a Book which he had met with in his Travels, and Translated out of *Spanish* into *English*) to be examin'd and censur'd by Mr. *Herbert*; which Book, Mr. *Herbert* did read, and return back with many marginal Notes, as they be now printed with that excellent Book; and with them, Mr. *Herberts* affectionate Letter to Mr. *Farrer*.

This *John Valdesso* was a *Spaniard*, and was for his Learning and Vertue, much valued and lov'd by the great Emperour *Charles the fifth*, whom *Valdesso* had followed as a *Cavalier* all the time of his long and dangerous Wars; and when *Valdesso* grew old, and weary of the World, he took his fair opportunity to declare to the Emperour, that his reso'ution was to decline His Majesties Service, and betake himself to a quiet and contemplative life, *because there ought to be a vacancy of time, betwixt fighting and dying*.---The Emperor had himself, for the same, or other reasons, put on the same resolutions;

tions; but God and himself did then only know them; and he did for those, or other reasons, desire *Valdesso* to consider well of what he had said, but keep his purpose within his own breast, till they two had another like opportunity of a friendly Discourse, which *Valdesso* promis'd.

In the mean time, the Emperour appoints privately a day for him and *Valdesso* to receive the Sacrament publickly, and appointed an eloquent and devout Fryer, to preach a Sermon of contempt of the World, and of the happiness and benefit of a quiet and contemplative life, which the Fryer did most affectionately. After which Sermon, the Emperour declar'd openly, *That the Preacher had begot in him a resolution to lay down his Dignities, to forsake the World, and betake himself to a Monastical life.* And, he pretended, he had perswaded *John Valdesso* to do the like; but this is most certain, that after the Emperour had called his son *Philip* out of *England*, and resign'd to him all his Kingdoms, that then the Emperour, and *John Valdesso*, did perform their resolutions.

This account of *John Valdesso*, I receiv'd from a Friend, that had it from the mouth of Mr. *Farrer*: And, the Reader may note, that in this retirement, *John Valdesso* writ his 110 considerations, and many other Treatises of worth, which want a second Mr. *Farrer* to procure, and Translate them.

After

After this account of Mr. Farrer, and John Valdesso, I proceed to my account of Mr. Herbert, and Mr. Duncon, who, according to his promise, return'd the fifth day, and found Mr. Herbert much weaker than he left him, and therefore their Discourse could not be long; but at Mr. Duncons parting with him, Mr. Herbert spoke to this purpose--- Sir, I pray give my brother Farrer an account of my decaying condition, and tell him, I beg him to continue his prayers for me, and let him know, that I have consider'd, That God only is what he would be; and, that I am by his grace become now so like him, as to be pleas'd with what pleaseth him, and do not repine at my want of health; and tell him, my heart is fixed on that place where true joy is only to be found; and, that I long to be there, and will wait my appointed change with hope and patience.- And having said this, he did with such a humility as seem'd to exalt him, bow down to Mr. Duncon, and with a thoughtful and contented look, say to him, Sir, I pray deliver this little Book to my dear brother Farrer, and tell him, he shall find in it a picture of the many spiritual Conflicts that have past betwixt God and my Soul, before I could subject mine to the will of Jesus my Master, in whose service I have now found perfect freedom; desire him to read it. and then if he can think it may turn to the advantage of any dejected poor Soul, let it be made publick; if not, let him burn it, for I and it, are less than the least of Gods  
mer-

mercies.---Thus meanly did this humble man think of this excellent Book, which now bears the name of *The TEMPLE: Or, Sacred Poems, and Private Ejaculations*; of which, Mr. Farrer would say, *There was the picture of a Divine Soul in every page; and, that the whole Book, was such a harmony of holy passions, as would enrich the World with pleasure and piety.* And, it appears to have done so, for there have been Ten thousand of them sold since the first Impression.

And this ought to be noted, that when Mr. Farrer sent this Book to Cambridge to be Licensed for the Press, the *Vice-Chancellor* would by no means allow the two so much noted Verses

*Religion stands a Tip-toe in our Land,  
Ready to pass to the American Strand.*

to be printed; and, Mr. Farrer, would by no means allow the Book to be printed, and want them: But after some time, and some arguments for, and against their being made publick, the *Vice-Chancellor* said, *I knew Mr. Herbert well, and know that he had many heavenly Speculations, and was a Divine Poet; but, I hope the World will not take him to be an inspired Prophet, and therefore I License the whole Book:* So that it came to be printed, without the diminution or addition of a syllable, since it was delivered

ver'd into the hands of Mr. *Duncon*, save only, that Mr. *Farrer* hath added that excellent Preface that is printed before it.

At the time of Mr. *Duncons* leaving Mr. *Herbert*, which was about three Weeks before his death, his old and dear friend Mr. *Woodnot*, came from *London* to *Bemerton*, and never left him, till he had seen him draw his last breath, and clos'd his Eyes on his Death-bed. In this time of his decay, he was often visited and pray'd for by all the Clergy that liv'd near to him, especially by the Bishop and Prebends of the Cathedral Church in *Salisbury*; but by none more devoutly, than his Wife, his three Nieces (then a part of his Family) and Mr. *Woodnot*, who were the sad Witnesses of his daily decay, to whom he would often speak to this purpose.--*I now look back upon the pleasures of my life past, and see the content I have taken in beauty, in wit, in musick, and pleasant Conversation, how they are now all past by me, as a shadow that returns not, and are all become dead to me, or I to them; that as my father and generation hath done before me, so I shall now suddenly (with Job) make my Bed also in the dark; and, I praise God, I am prepar'd for it; and, that I am not to learn patience, now I stand in such need of it; and, that I have practis'd Mortification, and endeavour'd to dye daily, that I might not dye eternally; and, my hope is, that I shall shortly leave this valley of tears, and be free from all fevers*  
and

and pain; and which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it; and this being past, I shall dwell in the new Jerusalem, dwell there with men made perfect; dwell, where these eyes shall see my Master and Saviour Jesus; and, with him, see my dear mother, and relations, and friends; but I must dye, or not come to that happy place: And, this is my content, that I am going daily towards it; and, that every day that I have liv'd, hath taken a part of my appointed time from me; and, that I shall live the less time, for having liv'd this, and the day past.--- These, and the like expressions, which he utter'd often, may be said to be his enjoyment of Heaven, before he enjoy'd it. The Sunday before his death, he rose Suddenly from his Bed or Couch, call'd for one of his Instruments, took it into hand, and said--My God, my God,

*My Musick shall find thee,*

*And every string*

*shall have his attribute to sing.*

And having tun'd it, he play'd and sung:

*The Sundayes of mans life,*

*Thredded together on times string,*

*Make Bracelets, to adorn the Wife*

*Of the eternal glorious King:*

*On Sundayes, Heavens dore stands ope;*

*Blessings are plentiful and rise,*

*More plentiful than hope.*

Thus he sung on earth such Hymns and Anthems, as the Angels and he, and Mr. Farrer, now sing in Heaven. Thus

Thus he continued meditating and praying, and rejoycing, till the day of his death, and on that day said to Mr. Woodnot, *My dear Friend, I am sorry I have nothing to present to my merciful God but sin and misery; but the first is pardon'd, and a few hours will put a period to the latter.* Upon which expression, Mr. Woodnot took occasion to remember him of the Re-edifying Layton Church, and his many Acts of mercy; to which he made answer, saying, *They be good works, if they be sprinkled with the blood of Christ, and not otherwise.* After this Discourse, he became more restless, and his Soul seem'd to be weary of her earthly Tabernacle; and this uneasiness became so visible, that his Wife, his three Nieces, and Mr. Woodnot, stood constantly about his Bed, beholding him with sorrow, and an unwillingness to lose the sight of him whom they could not hope to see much longer. As they stood thus beholding him, his Wife observ'd him to breath faintly, and with much trouble; and, observ'd him to fall into a sudden Agony; which so surpriz'd her, that she fell into a sudden passion, and requir'd of him to know *how he did?* to which his answer was, *That he had past a Conflict with his last Enemy, and had overcome him, by the merits of his Master Jesus.* After which answer, he look'd up, and saw his Wife and Nieces weeping to an extremity, and charg'd them, *If they lov'd him, to withdraw into the next Room, and there pray every one alone*  
for

for him, for nothing but their lamentations could make his death uncomfortable. To which request, their sighs and tears would not suffer them to make any reply, but they yielded him a sad obedience, leaving only with him Mr. Woodnot, and Mr. Bostock. Immediately after they had left him, he said to Mr. Bostock, *Pray Sir open that door, then look into that Cabinet, in which you may easily find my last Will, and give it into my hand;* which being done, he deliver'd it into the hand of Mr. Woodnot, and said, *My old Friend, I here deliver you my last Will, in which you will find that I have made you my sole Executor for the good of my Wife and Nieces, and I desire you to shew kindness to them, as they shall need it; I do not desire you to be just, for I know you will be so for your own sake; but I charge you, by the Religion of our friendship, to be careful of them.* And having obtain'd Mr. Woodnots promise to be so, he said, *I am now ready to dye;* after which words he said, *Lord, grant me mercy, for the merits of my Jesus, and now, Lord, receive my Soul.* And with those words breath'd forth his Divine Soul, without any apparent disturbance, Mr. Woodnot, and Mr. Bostock, attending his last breath, and closing his eyes.

Thus he liv'd, and thus he dy'd like a Saint, unspotted of the World, full of Alms-deeds, full of Humility, and all the examples of virtuous life; which I cannot conclude better, than with this borrowed observation :

— All



30      **The Life of Dr. George Herbert.**

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*All must to the cold Graves :  
But, the religious actions of the just,  
Smell sweet in death, and blossom in the dust.*

Mr. George Herberts have done so to this,  
and will doubtless do so to succeeding Genera-  
tions.

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**FINIS.**

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**T**Here is a Debt justly due to the memory of Mr. Herberts vertuous Wife, a part of which I will endeavour to pay by a very short account of the remainder of her life, which shall follow.

She continued his disconsolate Widow five years, bemoaning her self, and complaining, That she had lost the delight of her eyes; but more, that she had lost the spiritual guide for her poor soul; and would often say, O that I had like holy Mary, the Mother of Jesus, treasur'd up all his sayings in my heart; but since I have not been able to do that, I will labour to live like him, that where he now is, I may be also. And she would often say (as the Prophet David for his son Abiolon) O that I had dyed for him. Thus she continued mourning, till time and conversation had so moderated her sorrows, that she became the happy Wife of Sir Robert Cook of Higham in the County of Gloucester Knight: And, though he put a high value on the excellent accomplishments of her mind and body; and was so like Mr. Herbert, as not to govern like a Master, but as an affectionate Husband; yet, she would even to him often take occasion to mention the name of Mr. George Herbert, and say, That name must live in her memory, till she put off mortality. By Sir Robert, she had only one Child, a Daughter, whose parts and plentiful estate make her happy in this world, and her well using

F of

of them, gives a fair testimony, that she will be so in that which is to come.

Mrs. Herbert was the Wife of Sir Robert eight years, and liv'd his Widow nine; all which time, she took a pleasure in mentioning, and commending the excellencies of Mr. George Herbert. She dyed in the year 1663. and lies buried at Higham, Mr. Herbert in his own Church, under the Altar, and cover'd with a Grave-stone without any inscription.

This Lady Cook, had preserv'd many of Mr. Herberts private Writings, which she intended to make publick; but they, and Higham house, were burnt together, by the late Rebels; and by them was also burnt or destroyed a choice Library, which Mr. Herbert had fastned with Chains, in a fit room in Mountgomery Castle, being by him dedicated to the succeeding Herberts, that should become the owners of it. He dyed without an Enemy, if Andrew Melvin dyed before him?

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F I N I S.

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# LETTERS

WRITTEN BY

Mr. *GEORGE HERBERT*,

At his being in

## Cambridge :

With others to his Mother, the Lady

*MAGDALEN HERBERT*:

WRITTEN BY

## John Donne,

AFTERWARDS

Dean of St. *PAULS*.



*L O N D O N,*

Printed by *Tho: Newcomb*, for *Richard Marriott*,  
Sold by most Booksellers. M.DC.LXX.

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Mr. *G E O R G E* *H E R-*  
*B E R T* to *N. F.* the  
*T R A N S L A T O U R* of *Val-*  
*deffo.*

**M***Y* dear and deserving Brother, your Val-  
 deffo I now return with many thanks,  
 and some notes, in which perhaps you will disco-  
 ver some care, which I forbear not in the midst  
 of my griefs; First for your sake; because, I  
 would do nothing negligently that you commit un-  
 to me; Secondly for the Authors sake, whom I  
 conceive to have been a true servant of God;  
 and to such, and all that is theirs, I owe dili-  
 gence; Thirdly for the Churches sake, to whom  
 by Printing it, I would have you consecrate it. You  
 owe the Church a debt, and God hath put this in-  
 to your hands (as he sent the Fish with money to  
 St. Peter) to discharge it: happily also with this  
 (as his thoughts are fruitful) intending the ho-  
 nour of his servant the Author, who being obscu-  
 red in his own Countrey, he would have to flourish  
 in this land of light, and region of the Gospel,  
 among his chosen. It is true, there are some  
 things which I like not in him, as my frag-  
 ments will expresse, when you read them; ne-  
 vertheless I wish you by all means to publish

it, for these three eminent things observable therein: First, that God in the midst of Popery should open the eyes of one to understand and express so clearly, and excellently the intent of the Gospel in the acceptation of Christs righteousness: (as he sheweth through all his Considerations,) a thing strangely buried, and darkned by the Adversaries, and their great stumbling block. Secondly, the great honour and reverence, which he everywhere bears towards our dear Master and Lord; concluding every Consideration almost with his holy Name, and setting his merit forth so piously; for which I do so love him, that were there nothing else, I would Print it, that with it the honour of my Lord might be published. Thirdly, the many pious rules of ordering our life, about Mortification, and observation of Gods Kingdom within us, and the working thereof; of which he was a very diligent observer. These three things are very eminent in the Author, and overweigh the Defects (as I conceive) towards the publishing thereof.

From his Parsonage  
of Bemerton, near  
Salisbury, Sept.  
29. 1632.

To

## To Sir J. D.

SIR,

**T**Hough I had the best wit in the World, yet it would easily tyre me, to find out variety of thanks for the diversity of your favours, if I sought to do so; but, I profess it not: And therefore let it be sufficient for me, that the same heart, which you have won long since, is still true to you, and hath nothing else to answer your infinite kindnesses, but a constancy of obedience; only hereafter I will take heed how I propose my desires unto you, since I find you so willing to yield to my requests; for, since your favours come a Horse-back, there is reason, that my desires should go a-foot: neither do I make any question, but that you have performed your kindness to the full, and that the Horse is every way fit for me, and I will strive to imitate the compleatness of your love, with being in some proportion, and after my manner,

Your most obedient Servant,

George Herbert.

F 4

For



## For my dear sick Sister.

Most dear Sister,

**T**Hink not my silence forgetfulness; or, that my love is as dumb as my papers, though busineses may stop my hand, yet my heart, a much better member, is alwayes with you: and which is more, with our good and gracious God, incessantly begging some ease of your pains, with that earnestness, that becomes your griefs, and my love. God who knows and sees this Writing, knows also that my solliciting him has been much, and my tears many for you; judge me then by those waters, and not by my ink, and then you shall justly value

Your most truly,

most heartily,

affectionate Brother,

and Servant,

George Herbert.

SIR,

Decem. 6. 1620.

Trin: Coll.

SIR,

I Dare no longer be silent, least while I think I am modest, I wrong both my self, and also the confidence my Friends have in me; wherefore I will open my case unto you, which I think deserves the reading at the least; and it is this, I want Books extremely; You know Sir, how I am now setting foot into Divinity, to lay the platform of my future life, and shall I then be fain alwayes to borrow Books, and build on anothers foundation? What Trades-man is there who will set up without his Tools? Pardon my boldness Sir, it is a most serious Case, nor can I write coldly in that, wherein consisteth the making good of my former education, of obeying that Spirit which hath guided me hitherto, and of atchieving my (I dare say) holy ends. This also is aggravated, in that I apprehend what my Friends would have been forward to say, if I had taken ill courses, Follow your Book, and you shall want nothing: You know Sir, it is their ordinary speech, and now let them make it good; for, since, I hope, I have not deceived their expectation, let not them deceive mine: But perhaps they will say, you are sickly, you must not study too hard; it is true (God knows) I am weak, yet not so, but that every day, I may step one step towards my journies end;  
and

and I love my friends so well, as that if all things proved not well, I had rather the fault should lie on me, than on them; but they will object again, What becomes of your Annuity? Sir, if there be any truth in me, I find it little enough to keep me in health. You know I was sick last Vacation, neither am I yet recovered, so that I am fain ever and anon, to buy somewhat tending towards my health; for infirmities are both painful and costly. Now this Lent I am forbid utterly to eat any Fish, so that I am fain to dyet in my Chamber at mine own cost; for in our publick Halls, you know, is nothing but Fish and Whit-meats: Out of Lent also, twice a Week, on Fridayes and Saturdayes, I must do so, which yet sometimes I fast. Sometimes also I ride to New-market, and there lie a day or two for fresh Air; all which tend to avoiding of costlier matters, if I should fall absolutely sick: I protest and vow, I even study Thrift, and yet I am scarce able with much ado to make one half years allowance, shake hands with the other: And yet if a Book of four or five Shillings come in my way; I buy it, though I fast for it; yea, sometimes of Ten Shillings: But, alas Sir, what is that to those infinite Volumes of Divinity, which yet every day swell, and grow bigger. Noble Sir, pardon my boldness, and consider but these three things. Firſt, the Bulk of Divinity. Secondly, the time when

when I desire this (which is now, when I must lay the foundation of my whole life.) Thirdly, what I desire, and to what end, not vain pleasures, nor to a vain end. If then, Sir, there be any course, either by engaging my future Annuity, or any other way, I desire you, Sir, to be my Mediator to them in my behalf.

Now I write to you, Sir, because to you I have ever opened my heart; and have reason, by the Patents of your perpetual favour to do so still, for I am sure you love

Your faithfullest Servant,

March 18. 1617.

Trin: Coll.

George Herbert:

SIR;

SIR,

**T**His Week hath loaded me with your Favours; I wish I could have come in person to thank you, but it is not possible; presently after Michaelmas, I am to make an Oration to the whole University of an hour long in Latin, and my Lincoln journey, hath set me much behind hand: neither can I so much as go to Bugden, and deliver your Letter, yet have I sent it thither by a faithful Messenger this day: I beseech you all, you and my dear Mother and Sister to pardon me, for my Cambridge necessities are stronger to tie me here, than yours to London: If I could possibly have come, none should have done my message to Sir Fr: Nethersole for me; he and I are ancient acquaintance, and I have a strong opinion of him, that if he can do me a courtesie, he will of himself; yet your appearing in it, affects me strangely. I have sent you here inclosed a Letter from our Master in my behalf, which if you can send to Sir Francis before his departure, it will do well, for it expresseth the Universities inclination to me; yet if you cannot send it with much convenience, it is no matter, for the Gentleman needs no incitation to love me.

The Orators place (that you may understand what it is) is the finest place in the University, though not the gainfullest; yet that will be about 30 l. per an. but the commodiousness is beyond the

the Revenue; for the Orator writes all the University Letters, makes all the Orations, be it to King, Prince, or whatever comes to the University; to requite these pains, he takes place next the Doctors, is at all their Assemblies and Meetings, and sits above the Proctors, is Regent or Non-regent at his pleasure, and such like Gayneses, which will please a young man well.

I long to hear from Sir Francis, I pray Sir send the Letter you receive from him to me as soon as you can, that I may work the heads to my purpose. I hope I shall get this place without all your London helps, of which I am very proud, not but that I joy in your favours, but that you may see, that if all fail, yet I am able to stand on mine own legs. Noble Sir, I thank you for your infinite favours, I fear only that I have omitted some fitting circumstance, yet you will pardon my haste, which is very great, though never so, but that I have both time and work to be

Your extreme Servant,

George Herbert.

SIR;

SIR,

I Have received the things you sent me, safe; and now the only thing I long for, is to hear of my dear sick Sister; first, how her health fares, next, whether my peace be yet made with her concerning my unkind departure. Can I be so happy, as to hear of both these that they succeed well? Is it not too much for me? Good Sir, make it plain to her, that I loved her even in my departure, in looking to her Son, and my charge. I suppose she is not disposed to spend her eye-sight on a piece of paper, or else I had wrote to her; when I shall understand that a Letter will be seasonable, my Pen is ready. Concerning the Orators place all goes well yet, the next Friday it is tryed, and accordingly you shall hear. I have forty busineses in my hands, your Courtesie will pardon the haste of

Your humblest Servant,

Jan. 19. 1619.

Trin: Coll.

George Herbert.

SIR,

SIR,

I Understand by Sir Francis Nethersols Letter, that he fears I have not fully resolved of the matter, since this place being civil may divers me too much from Divinity, at which, not without cause, he thinks, I aim; but, I have wrote him back, that this dignity, hath no such earthiness in it, but it may very well be joined with Heaven; or if it had to others, yet to me it should not, for ought I yet knew; and therefore I desire him to send me a direct answer in his next Letter. I pray Sir therefore, cause this inclosed to be carried to his brothers house of his own name (as I think) at the sign of the Pedler and the Pack on London-bridge, for there he assigns me. I cannot yet find leisure to write to my Lord, or Sir Benjamin Ruddyard; but I hope I shall shortly, though for the reckoning of your favours, I shall never find time and paper enough, yet am I

Your readiest Servant,

Octob. 6. 1619.

Trin: Coll.

George Herbert.

I remember my most humble duty to my Mother, who cannot think me lazy, since I rode 200 mile to see a Sister, in a way I knew not, in the midst of much business, and all in a Fortnight, not long since.

To



To the truly Noble Sir  
J. D.

SIR,

**I** Understand by a Letter from my Brother Henry, that he hath bought a parcel of Books for me, and that they are coming over. Now though they have hitherto travelled upon your charge, yet if my Sister were acquainted that they are ready, I dare say she would make good her promise of taking five or six pound upon her, which she hath hitherto deferred to do, not of her self, but upon the want of those Books which were not to be got in England; for that which surmounts, though your noble disposition is infinitely free, yet I had rather flie to my old ward, that if any course could be taken of doubling my Annuity now, upon condition that I should surcease from all title to it, after I enter'd into a Benefice, I should be most glad to entertain it, and both pay for the surplussage of these Books, and for ever after cease my clamorous and greedy bookish requests. It is high time now that I should be no more a burden to you, since I can never answer what I have already received; for your favours are so ancient  
tha

Dr. Herberts Letter to Sir J. D. 97

that they prevent my memory, and yet still grow upon

Your humblest Servant,

George Herbert.

I remember my most humble duty to my Mother.  
I have wrote to my dear sick Sister this week already, and therefore now I hope may be excused.

I pray Sir, pardon my boldness of inclosing my Brothers Letter in yours, for it was because I know your Lodging, but not his.

G

To

To the worthiest Lady, Mrs.  
Magdalen Herbert.

Madam,

EVERY excuse hath in it somewhat of accusation; and since I am innocent, and yet must excuse, how shall I do for that part of accusing. By my troth, as desperate and perplexed men grow from thence bold; so must I take the boldness of accusing you, who would draw so dark a Curtain betwixt me and your purposes, as that I had no glimmering, neither of your goings, nor the way which my Letters might haunt. Yet, I have given this Licence to Travel, but I know not whether, nor it. It is therefore rather a Pinnacle to discover; and the intire Colony of Letters, of Hundreds and Fifties, must follow; whose employment is more honourable, than that which our State meditates to *Virginia*, because you are worthier than all that Countrey, of which that is a wretched inch; for you have better treasure, and a harmlesness. If this sound like a flattery, tear it out. I am to my Letters as rigid a Puritane, as *Cæsar* was to his Wife. I can as ill endure a suspicious and misinterpretable

ble word as a fault; but remember, that nothing is flattery which the Speaker believes; and of the grossest flatteries there is this good use, that they tell us what we should be. But, *Madam*, you are beyond instruction, and therefore there can belong to you only praise; of which, though you be no good hearer, yet allow all my Letters leave to have in them one part of it, which is thankfulness towards you.

*Your unworthiest Servant,*

Michin,  
July 11.  
1607.

*Except your accepting*

*have mended him,*

John Donne.

G 2.

To

*To the worthiest Lady, Mrs.  
Magdalen Herbert.*

*Madam,*

**T**His is my second Letter, in which though I cannot tell you what is good, yet this is the worst, that I must be a great part of it; yet to me, that is recompensed, because you must be mingled. After I knew you were gone (for I must, little less than accusingly tell you, I knew not you would go) I sent my first Letter, like a *Bevis* of *Hampton*, to seek Adventures. This day I came to Town, and to the best part of it, your House; for your memory, is a State-cloth and Presence; which I reverence, though you be away; though I need not seek that there, which I have about and within me. There, though I found my accusation, yet any thing to which your hand is, is a pardon; yet I would not burn my first Letter, because as in great destiny no small passage can be omitted or frustrated, so in my resolution of writing almost daily to you, I would have no link of the Chain broke by me, both because my Letters interpret one another, and because only their number can give them weight:

If

If I had your Commission and Instructions to do you the service of a Legier Ambassadour here, I could say something of the Countels of *Devon*: of the States, and such things. But since to you, who are not only a World alone, but the Monarchy of the World your self, nothing can be added, especially by me; I will sustain my self with the honour of being

London,  
July 23.  
1607.

*Your Servant Extraordinary,*

*And without place,*

John Donne.

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To

To the worthiest Lady, Mrs.  
Magdalen Herbert.

*Madam,*

**A**S we must dye before we can have full glory and happiness, so before I can have this degree of it, as to see you by a Letter, I must almost dye, that is, come to *London*, to plaguy *London*; a place full of danger, and vanity, and vice, though the Court be gone. And such it will be, till your return redeem it: Not that, the greatest vertue in the World, which is you, can be such a Marshal, as to defeat, or disperse all the vice of this place; but as higher bodies remove, or contract themselves when better come, so at your return we shall have one door open to innocence. Yet *Madam*, you are not such an *Ireland*, as produceth neither ill, nor good; no Spiders, nor Nightingales, which is a rare degree of perfection: But you have found and practised that experiment, That even nature, out of her detesting of emptiness, if we will make that our work, to remove bad, will fill us with good things. To abstain from it, was therefore but the Childhood, and Minority of your Soul,  
which

which hath been long exercised since, in your manlier active part, of doing good. Of which since I have been a witness and subject, not to tell you some times, that by your influence and example I have attained to such a step of goodness, as to be thankful, were both to accuse your power and judgement of impotency and infirmity.

*August 2d.*

1607.

*Your Ladships in all Services,*

**John Donne.**

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**FINIS.**

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On Mr. George Herbert's Book,  
Intituled, *The Temple of Sa-  
cred Poems*, sent to a Gen-  
tlewoman.

**K** Now you Fair, on what you look:  
Divinest Love lies in this Book:  
Expecting Fire from your Eyes,  
To kindle this his Sacrifice.  
When your hands untie these strings,  
Think you've an Angel by the wings,  
One that gladly will be nigh,  
To wait upon each morning sigh.  
To flutter in the balmy Air,  
Of your well perfumed Prayer.  
These white Plumes of his Hee'll lend you,  
Which every day to Heaven will send you,  
To take acquaintance of the Sphere,  
And all the smooth-fac'd Kindred there.  
And though Herberts Name do owe  
These Devotions, Fairest; know  
That while I lay them on the shrine  
Of your white Hand, they are mine:

FINIS.

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